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November, 1920

PILGRIM EDITION

THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION



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WHAT the world needs today is more Puritanism, and not less Puritanism. It is our growing consciousness that there is in Puritanism the force waiting at the door, touching the springs of action of the world at all times. That is the essential and eternal Puritanism; not merely the memory of the past, but the presence of the sense of duty, and the presence of God, and the everlasting presence of the ideal in the lives of men and in the lives of humanity, of which we make a part.—PHILLIPS BROOKS.

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PILGRIM EDITION

The Editors' Outlook

GOOD CITIZENS, AWAKE!

The Liquor Program

First. Admitting that the United States Supreme Court decisions sustaining the Eighteenth Amendment and the Volstead Act have blasted their last hopes in the courts, the liquor forces are now pinning their faith to politicians.

Second. They, therefore, purpose to secure the defeat of every Congressman who voted to submit the Prohibition Amendment to the states or who voted to enact the effective law enforcement code known as the Volstead Act.

Third. To elect men of both Houses of Congress who will amend the Prohibition enforcement code, known as the Volstead Act, so that breweries, wineries and saloons may be reestablished under National Prohibition.

Fourth. To secure Legislatures, who, while not daring to enact statutes contrary to the Federal Law, will refuse to enact any kind of Prohibition legislation and thus make the burden of law enforcement fall on the Federal officers.

Fifth. To secure governors in as many states as possible, who, while pledged generally to law enforcement, will either be indifferent to or in sympathy with the effort to extract the teeth of the Volstead Act.

Sixth. To lull the American people into a sense of security by raising the general hue and cry that the Prohibition question is settled, but in the meantime, work night and day to repeal or amend Prohibition laws and prevent enforcement.

The Patriotic Program

First. To awaken the good citizens of the United States to the fact that the National Prohibition Amendment is not self-enforcing; that the Volstead Act to enforce this Amendment may be repealed or weakened by Amendment by a mere majority vote in Congress at any time.

Second. To defend this Volstead Law, recently held valid in every particular by the unanimous opinion of the United States Supreme Court, and which during its brief existence has wrought marvelous economic results for the public good.

Third. To vote for no man for Congress who looks with favor upon the return of the brewers with their beer and wine halls.

Fourth. To secure a President in hearty sympathy with the Eighteenth Amendment and its effective enforcement.

Fifth. To work and vote for men for the Legislatures who put the public good above the private gain of the brewers and wine merchants.

Sixth. To work and vote for governors, state Legislatures, and law enforcement officials, from the lowest to the highest, who are loyal defenders of the Constitution including the Eighteenth Amendment. To take no chances in voting for any candidate for any office having anything to do with the making or enforcement of liquor laws who, while promising generally to enforce the law, is opposed or indifferent to the Volstead Act.

The liquor people dwelt for years in a fool's paradise, confidently assuming that National Prohibition could never be secured.

They have now vacated that fool's paradise, and have gone to work in earnest to retrieve their loss. Let not the friends of Prohibition lie down to sleep in that recently vacated paradise.

THE report on the steel strike of 1919 by the Commission of Inquiry of the Interchurch World Movement deserves careful study at the hands of every church-school leader desiring to discover the implications of the teachings of Jesus as these apply to social justice in a concrete modern industrial situation. "The Commission finds in the iron and steel industry conditions which it is forced to describe as not good for the nation."

These conditions the report

describes frankly and in detail, in each case giving the carefully sifted evidence upon which its conclusions are based.

Of central interest among the findings of the Commission are the facts (1) that approximately one fourth of a million men, women, and children are directly and adversely affected by the arbitrary enforcement of the twelve-hour day, of the seven-day week, and the minimum rate of compensation in the steel industry; (2) that no means are provided for representative conferences and the amicable adjustment of conditions between the employers and the workers in this industry.

The remedy suggested by the Commission includes: (1) the appointment of a Federal Commission to inquire more carefully into existing conditions with regard to all the points raised by the inquiry and the early publication and wide circulation of the findings of said Federal Commission; (2) the immediate inauguration of conferences between the United States Steel Corporation and its employees with a view to eliminating the twelve-hour day and the seven-day week, and for a readjustment of wage schedules.

The Christian churches participating in the work of the Interchurch World Movement are to be congratulated upon the services rendered by this Commission to the cause of social justice for which the united Christian churches are supposed to stand.

A Goodly Heritage

THREE hundred years have passed since the landing of the Mayflower Pilgrims at Plymouth. They were not the first settlers on the North American continent. Nor were they and those who followed after them long a majority in the rapidly growing population of the new world. Nevertheless, New England Puritanism has left upon American life and upon American institutions an impress for good far out of proportion to its numerical strength or to the territory which it occupied in the total area of the United States.

For the secret of that influence we have not far to seek. It is suggested in the answer once given by a president of Brazil to a question asked by a distinguished American financier. The latter had inquired why South America, with vastly greater natural resources and an equally healthful climate, had developed so much more slowly than North America. Said the President: "I think it must be because the early settlers in South America sought only gold and treasure, while your Pilgrim ancestors sought God and a place to worship him in freedom." The Pilgrims were men of stalwart faith for which they were willing to suffer, and if need be, to die. Their faith was no vague sentimental hope, no mere abstract formula of creed. It was embodied in ideals of life. It expressed itself in honest toil and righteous conduct. It sought to build a Christian commonwealth upon the cornerstones of freedom, justice, reverence, industry and truth. Their faith bequeathed to these United States a spiritual heritage that has been to successive generations a never failing source of moral courage, integrity of purpose and high idealism. That heritage has been built into the framework of our religious and our national life. It includes some of the richest treasures of our modern Christian civilization.

FOR our national independence, for the separation of Church from State, and for the spirit and practice of democracy in religion we are indebted in a large part to the Puritan spirit of loyalty to principle, courage of conviction, and passionate and fearless devotion to right and truth. When political freedom and civil liberty were at stake the early colonists knew no compromise, as the Declaration of Independence and the Preamble to the Federal Constitution amply testify. They saw clearly that State and Church have separate and distinct functions which must not be confused or made organically dependent either upon the other. They were strenuous theologians and disciplinarians—sometimes harsh in their treatment of diverging sectarians and non-conforming parishioners. But their creed and their standards were those of the community. Their intolerance even represented the will of the majority. It is to this Puritan principle of the rule of the majority in religious matters, plus a growing consideration for dissenting minorities and individuals, that we owe the advantages of a vigorous free church life in America.

Spiritual descendants of the Puritans are today among

the strongest supporters of every form of vital evangelical faith and every movement for moral and social reform. To the example and traditions of early New England it is largely due that in thirty-five out of forty-eight states the laws, court decisions, and common practice are still favorable to the use of the Bible in the public schools, and that the American Bible Society has become the foremost Christian agency for the distribution of the Holy Scriptures to the ends of the earth.

IT was not an accident that in colonial New England the parish minister was frequently the inspector of the local school or the chairman of the school board or committee. He was usually the intellectual leader as well as the spiritual guide of the community. He believed in education and inspired a like faith in others. The ideal of universal popular education, as embodied in the American public-school system with its equal opportunity for all, had its source in the educational ideals and program of the New England colonies. To the same source likewise are traceable the earliest beginnings of thoroughgoing religious education as a parish and community enterprise. Theoretically, at least, every New England parish had a dual ministry. The ordained teacher of religion was equal in rank ecclesiastically with the ordained pastor. It was his business principally "to attend upon points of knowledge and doctrine, though not without application." It is in this ordained teacher of colonial New England that we find the prototype of the modern Director of Religious Education for the local church.

OUR national observance of Thanksgiving day each November reminds us of our debt to the Pilgrim forefathers as well as of our obligations to God. This year especially it is appropriate that the lesser obligation be included consciously in the greater. For in such recent evidences of Christian idealism as may have been discernible in America's part in the world war, in the measure of moral victory achieved at home while our forces were fighting for the preservation of human freedom in Europe, in the adoption of the Eighteenth Amendment, in the present revival of interest in religious education and social betterment—in all of these there are reflected the spirit and the continuing influence of New England Puritanism first embodied in concrete human form in the little company of exiled Pilgrims that landed from the Mayflower at Plymouth on December 21, 1620.

We shall this month and year give especial thanks to Almighty God for returning peace, for abundant harvests and material prosperity, for a world opportunity to serve and to share with others less fortunate our overabundant blessings. And as we do so we shall thank God also for the goodly heritage that has come to us in the first crucial centuries of our national life from the Pilgrim fathers whom today the whole world honors.

HENRY H. MEYER.

Let Us Now Praise Famous Men

The Nature and the Purpose of the Pilgrim Tercentenary

WHEN I was a small boy growing up in a Connecticut Valley town deeply rooted in

By Howard A. Bridgman

Pilgrim traditions, my mother used to say along about the first of every December, "Well, now we must go to work and land the Pilgrims once more. We have had the summer college commencements and the autumn cattle shows, and now let us get busy again with the Pilgrims." She was a typical New Englander, with an ancestry reaching pretty well back to Mayflower days, and this was her vigorous and semi-humorous way of calling the attention of the members of her family to the fact that December 21 marked a momentous date in the history of America and of the world, and of suggesting that we set about seasonably to prepare for an appropriate observance of the important anniversary.

What my mother thought and felt nearly a half century ago reflected the attitude of the earnest New England

men and women of her generation. In churches, Sunday schools, prayer meetings, homes and on many a platform, the yearly recurrence of "Forefathers' Day" was an event with which to reckon. That splendid and as yet unmatched hymn of Felicia Hemans beginning

The breaking waves dashed high
On a stern and rock-bound coast,
And the woods against a stormy sky
Their giant branches tossed,

And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore,

came regularly to the front and was heard in many a sanctuary and schoolroom. Indeed it was one of the first poems to be imbedded in the youthful memory.

So through sermon, song and private conversation the immortal voyage of one hundred and one men, women and children over the tempestuous Atlantic in the autumn of 1620 and the antecedent events—the persecution in and around Scrooby in 1607, the thrilling escape to hospitable Holland, the years of exile there when the Pilgrim faith and purpose were nourished by hardship and discipline were called to mind.

I somewhat suspect that the rush on modern life has made the observance of Forefathers' Day in these later years more perfunctory and less widespread. But this will not be the case this year. When the President of the United States issues a proclamation requesting that December 21 be celebrated throughout the United States as the Tercentenary of the landing of the Pilgrims at Plymouth in 1620 and goes on to characterize them as "heartly and courageous navigators and colonists," and urges universities, colleges and schools to observe the Tercentenary "to the end that salutary and patriotic lessons may be drawn from the fortitude and perseverance and the ideals of this little band of church men and women who established on this continent the first self-determined government based on the great principle of just law and its equal application to all, and thus planted the seeds from which has sprung the mighty nation," it behooves citizens and patriots of every racial extraction and of every creed to ask themselves what value there may be in this commemoration for them, what it is all about and what contribution they may make to its success.



The John Robinson House, Leyden, Holland

Furthermore, when various patriotic organizations like the National Society of Colonial Dames and the Society of Mayflower Descendants are planning to honor the occasion by embellishing the surroundings of old Plymouth Rock, by marking suitably the yet unmarked graves of early settlers; when the national government has appointed a representative commission and appropriated several hundred thousand dollars for the celebrations at Plymouth and Provincetown, and when the State of Massachusetts devotes a similar sum out of the public funds to the same uses, even so-called "outsiders" should realize that something more is contemplated than the honoring of a bunch of fanatics and pious folks with long faces and narrow ideas who did something or other a long while ago.

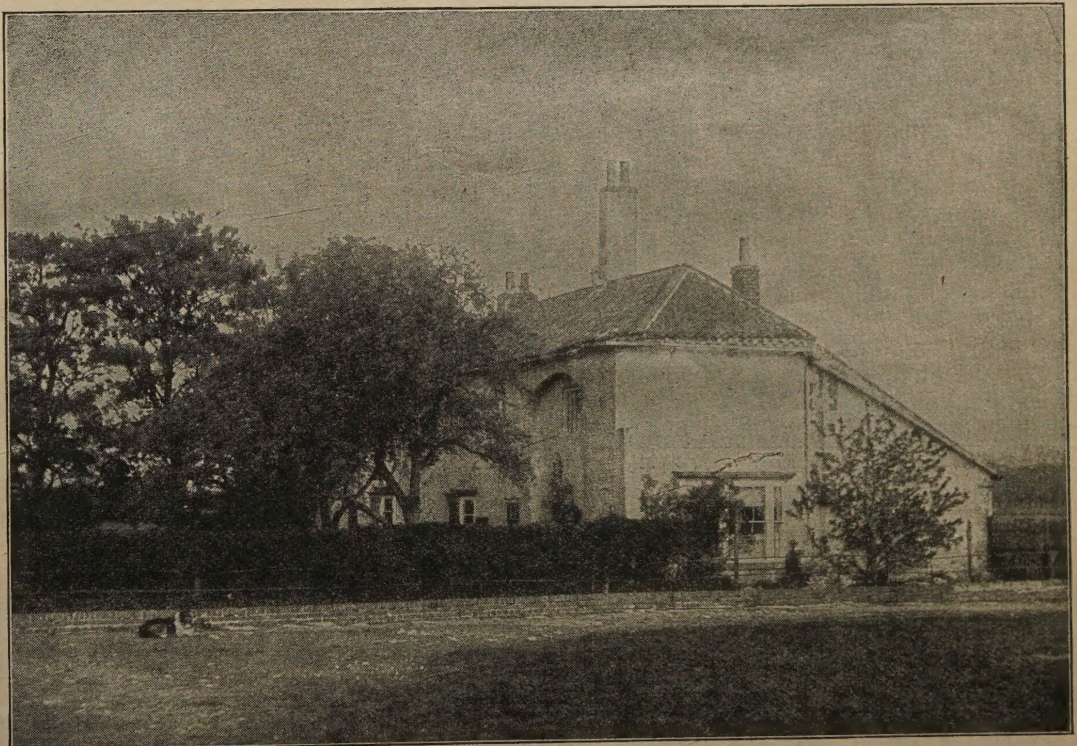
Still further, when Holland and England are even more awake than the United States to the meaning of the anniversary, each country having already celebrated in elaborate fashion the events connected with the Pilgrim history and emigration in their respective lands, and when they are sending some of their most distinguished sons to this country in the interests of international friendship and to share in our festivities, it behooves us all to grasp eagerly and gladly the hands stretched out across the sea, in order that new links may be forged in the already strong chain of kinship with our sister nations over the Atlantic.

Once more, when a Roman Catholic Secretary of State in Holland speeds on his way to America the Dutch commissioner, and when dignitaries of the Anglican Church in England unite with leading nonconformists in carrying out programs, when in this country Southerners and Irishmen willingly accept places of responsibility on commissions and committees of arrangements, it should be made all the clearer to the rank and file of our population that the coming celebrations are not the exclusive property of any one section of the country, or of any one branch of the Christian Church. They have nationwide and world-wide significance. They ought to accrue to the advantage of the descendants of the old Pilgrim stock, whether still living in their ancestral homes in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut, or whether scattered abroad all over the country and the globe. But these commemorations ought to be of value also to broad-minded Jews and Roman Catholics and to the latest immigrants from Southwestern Europe and Asia Minor.

For a big and universal idea is back of the Pilgrim movement. The one hundred and one original Pilgrims were not such very extraordinary people. Brewster and Winslow, to be sure, had received a university education

and knew how to carry themselves at court and in the circles of the nobility. Generally speaking, however, the Mayflower passengers were plain folks. But they were energized by mighty ideals and motives. All unconsciously they were shaping up a form of government and a form of religion that were to have their effect upon the destinies of mankind. To be sure, they were industrious and thrifty men, who hoped to better their fortunes in America as well as to serve the interests of religion. But their idealism had not been undermined by or saturated with the commercial spirit. As some one has well said, "Never was there a migration in history in which the almighty dollar played so small a part."

Moreover, they were unusual in what they inspired others to do. A little town Plymouth was relatively for many years after 1620. The houses were log cabins; the streets showed no sign of macadam; sidewalks were conspicuous by their absence; the business done in the streets and on the farms in the course of twelve months would not compare in volume with what a single floor of a modern department store does in a single day, but like the little town of Bethlehem, Plymouth was the fountain-head of forces that have reached out beneficently for the last three centuries to the ends of the earth. Go to Marietta, Ohio, today, whither in 1787 Gen. Rufus Putnam led his band of hardy yeomen from Massachusetts and Connecticut, or go to Beloit, Wis., where Stephen Peet helped to plant the seeds of a Christian community and a Christian college, or go to Grinnell, Iowa, to which Asa Turner, born in Templeton, Mass., and his like-minded



The Brewster Manor House, Scrooby, England

companions of the famous Andover Band gave definite and abiding character; or go to Yankton in South Dakota, whose outer and inner life has been shaped largely by men of New England extraction; or go to Pomona in Southern California and see in beautiful college halls the expression of the New England appreciation of learning, and in any one of those communities you will breathe an atmosphere suggestive of New England at its best. In

the look of the streets, in the style of residences and in the various ways in which the higher life of the community tangibly embodies itself you will discover the fruitage of the Pilgrim seed-sowing.

Or cross the ocean and linger in lovely Hawaii, where Asa Thurston and Hiram Bingham a century ago inserted the thin edge of the Christian wedge into the hitherto unpenetrated block of heathendom. Or go to Canton, China, and see the admirable hospital which Peter Parker, a Framingham Mass., boy, utilized in order to pry open the conservatism of China. Or sail into Yeddo Bay in Japan and recall how Commodore Matthew Perry of Rhode Island birth astutely managed by anchoring his warships in those same waters to impress the Japanese with a sense of their need of what western civilization had to offer. Or go to Bombay, where Gordon Hall broke into the very citadel of Hinduism, or to Burma, where Adoniram Judson planted seeds that have had a lusty

doff your piety when you go down the church steps on Sunday noon. They believed that while a man is raising grain or splitting wood or erecting a barn or digging clams or fishing for cod or hunting for venison he can be honoring God and be carrying out by the thorough way in which he does these things, by his fidelity to the common welfare, the principles expounded to him by the elder or the minister on the previous Sunday.

Yet it would be another mistake to think that these early Pilgrims were under the stress continually of a solemn sense of the unseen world. The children and young people with quaint, lovely names like Priscilla Mullens, Rose Standish, Desire Minter, Love and Wrestling Brewster, who came over on the Mayflower, doubtless knew how to play as merrily as the children born in America within the last ten years. Their fathers and mothers and their descendants also had their periods of relaxation. The gayer side of the Puritans and Pilgrims who dwelt in New England in the seventeenth and eighteenth centuries ought not to be minimized. As an authority on the subject, Rev. John Calvin Goddard says:

"The boys played ball on Christmas Day, despite the frowns of Governor Bradford, and the girls from Priscilla down to Huldj could hold their own with anybody in the play of woman's weapon. Sociability was promoted among all ages by the Sabbath nooning, by the spinning bee, and, to a point beyond anything known in present ecclesiastical annals, by the occasional Ordination Ball, at which they devoutly followed the pious example of King David, who danced with all his might before the Lord."

This Pilgrim tercentenary falls at a time when it can be of immense value to our troubled and disordered world. One can see a special providence in the fact that it

cannot help projecting into view again the great principles and ideas which were the dynamic behind the first generation of Pilgrims, and which have never ceased to operate in their children who have kept true to the faith of the fathers. Was there ever a time in the world's history when from one end of this country to the other and all around the globe, men and women needed to take to heart the conception of government and religion, which were the secret of all that the Pilgrims accomplished or set in motion? We may put aside this or that detail of their faith and practice, but if their thought of God, their appreciation of Christ, their valuation of law and order, their doctrine of freedom for the individual coupled with a sense of responsibility to properly constituted authorities, their love for education, their missionary ardor—if these could be domesticated among us all, they would soon restore this world to sanity and make human brotherhood a reality.



Copyright A. S. Burbank, Plymouth, Mass.

Old Burial Hill, Plymouth, Mass.

growth, and in all these places you will find traces of the Pilgrim principles actively at work in behalf of humanity.

For one of the finest things the men of the Mayflower did was to prove the applicability of the Christian religion to secular affairs. They were not a ministerial crowd, as a good many young people today mistakenly think they were. Indeed, there was not a single minister among them, according to the canons of their time. They were carpenters, dyers, printers, farmers, coopers. As manual workers they undertook to supply the primary needs of mankind through what they raised and what they manufactured. But they succeeded as no other company or persons before them or since has succeeded in keeping the doors wide open between the domain of the secular and the domain of the spiritual. The devout first governor of Plymouth, John Carver, was in the hayfield on a hot summer day when death in the form of sunstroke took him. They did not think, these Pilgrims, that you should

How Christmas Was Observed in One City School¹

By Wellington C. Pixler

FOR the past two years the church school of the Morgan Memorial Church of All Nations, Boston, has observed Christmas in a far different manner and with more reverence than at any previous time.

Immediately following Thanksgiving we begin to introduce the elements of Scripture and song into our regular programs which each pupil connected with the school should know in order to appreciate his personal relationship to the season. Many times Christmas programs have been purchased containing material which was discarded immediately after Christmas. Oftentimes Santa Claus has vied with Christ for first place in the minds of the pupils. But our main idea is to celebrate the birthday of the King. In other words, we wish to exalt the Christ, and nothing is meant to enter the program that does not have for its purpose the quickening of the spiritual lives of those present. So instead of getting a program and fitting the pupils into it, our purpose is to build out of the materials with which the pupils have already become

familiar a program that will give an adequate expression to the deepest feelings and motives regarding this

event. At the regular Sunday sessions of the school the classes meet by departments. The Children's Division has an extra hour each Sunday for learning the story, words, and tunes of the great hymns, and for other memory work. It is in this period that the materials are prepared out of which Special Day programs are made. Much of the material learned is used in the departmental worship period, for each department has its own Christmas worship period and separate class-study hour. It is our thought that the teachers and principals should not be asked to give up the worship and class-study period when these lessons, especially, mean so much to the lives of the children.

Early Sunday evening, preceding Christmas, all departments of the church school met together in the church auditorium to celebrate the birthday of the King. From

the beginning to the end, Christ was the center of the whole program. To those who in the past have suffered a pang of jealousy for Jesus when they have seen or read exercises in which Santa Claus was mixed promiscuously with the Wise men, Bethlehem's Star, and other things that pertain to the birth of our Lord, came the feeling that here he was exalted and magnified. People left the service, *not entertainment*, with the conviction that they knew him better and that they were going to serve him more faithfully.

The program opened with the organ playing carols from many lands. This can be appreciated when it is remembered that we are a Church of All Nations and that each nation has its carols telling of the coming of Christ. Then while the room was in semi-darkness the processions began. First came the Children's Division marching down the center aisle carrying golden stars raised high and singing, "O Star of Wonder, Star of Night." While these children were marching into their places lighted only by the spotlight on the flickering stars, hundreds of children from the community evening service quietly marched through the transept to their places back of the elementary division.

Following the children came the processional of the Intermediate, Senior and Young People's Departments; the girls in white swinging red bells, and boys carrying peace flags, and all singing, "Ring Out, Wild Bells." The Young People's Division was followed by the Adult



The Trumpeter in the Pageant of the Nativity

¹One of the articles submitted in THE CHURCH SCHOOL prize contest, describing a Christmas celebration that actually took place last year, 1919. Additional articles, together with the announcement of the prize awards, will appear in the December number.



The Shepherds and the Heavenly Hosts

Department, each member holding aloft evergreen branches and singing, "The Christmas Tree"—

"And a voice is telling, its boughs among,
Of the shepherds' watch and angels' song:
Of a Holy Babe in a manger low,
The beautiful story of long ago,
When a radiant star threw its beams so wide,
To herald the earliest Christmastide."

God's blessing was invoked after all were in their places.

The second part of the program gave every one present an opportunity to feel that he had had a part in the service. The old-time carols, including "There's a Song in the Air," "Silent Night," "Hark, the Herald," "Joy to the World," were thrown on the screen. These were illustrated by unusually well selected slides, chosen with the express purpose of glorifying in art the Christ-child. What a wonderful impression the beautiful slides and the songs full of music, poetry, and religious values made on the audience!

Following the carol singing came the processional of the Syrians in native costume and singing in their own language, in their own way, songs born in the very land where Christ was born.

The third part of the program presented the Pageant of the Nativity based on "The Coming of the King," by Dudley Buck. This was presented by pupils from the Young People's Division of the church school, the Senior Choir, and students from the Department of Religious Education, Boston University, associated with the educational work at the Church of All Nations. First appeared the trumpeter heralding the approach of the prophets, who, garbed in ancient costumes, told of the coming of the King. The prophets were followed by the Magi Kings who came singing—

"Then march on through the cool of the night,
Still march on till the day fiercely glows;
For we know we are guided aright
By the star which our course ever shows."

And true, out of the darkness shone the star which guided their course.

Next came the shepherd scene. While the senior choir

sang the story, "The Plains of Bethlehem," there were portrayed in dramatic form the shepherds in the fields and the appearance of the angels who brought "tidings of great joy."

Then followed "The Madonna at the Manger," singing the Virgin's Lullaby—

"While the oxen and the sheep,
Wond'ring, watch thy gentle sleep,
Lullaby, lullaby,
Sing lullaby."

Perhaps the most dramatic scene was the Adoration of the Magi. While this was being sung by a member

of the choir, "the Wise men found the young child and Mary, his mother, and fell down and worshipped him, And when they had opened their treasures they presented unto him gifts, gold, frankincense, and myrrh." The rendering of this in pageantry form made a deep impression on the people who crowded the church auditorium to overflowing.

The final part, which was best of all, naturally grew out of what had gone before. All departments of the church and school had participated in the service, but now came the practical test of the entire program—were they willing to bring their gifts to Christ? Following the example of the Magi, the children, the young people and adults marched forward and presented their gifts, thus bringing to a climax the thought of the service—ourselves and what we have as gifts to him.

The following principles were held in mind in building the program: Utilization of materials which were familiar; the program made for the sake of those who took part and not for entertainment; opportunity for every one connected with the church and school to participate; dramatic action—Christ exalted throughout, and finally culminating in the thought, as he had come and given for others so we in celebrating his coming must be willing to give what we are and have for others.

While the service just described was planned with the thought of *others* in mind, it must not be assumed that no place was left for joymaking on the part of the pupils themselves. In order to meet this need each department had a Christmas party preceding the holiday. These parties were planned very carefully, but more room was left for freedom and initiative. Here was the opportunity for the church school to make its members feel its interest in them. A general good time was planned and after an hour or so of merrymaking, refreshments were served to the members of the older departments, while the younger children were each remembered with a gift from the school. In this way the party side of Christmas, so dear to the younger children especially, was not omitted, and all had the joy of both giving and receiving.

This was the way Christmas was observed in one city church.

How We Observed Christmas in a Suburban Sunday School¹

By Sophia Lyon Fahs

THIS Sunday-school entertainment consisted of the dramatic presentation in three scenes of the

Biblical Christmas Story. Over one half of the school had some part in the preparation or in the presentation of the play. The boys and girls composed the dramatization, planned the stage properties, built the scenery, did the acting, and helped in the gathering of materials for the costumes and in making them.

The process which ended in the presentation of the play began some weeks before Christmas when the superintendent told the school the Christmas story. The following Sunday, the school (the primary department not being present) read in concert the Biblical narrative and were asked to compare it with that of the story-teller. The most disturbing question brought up in the discussion was, "Where was Jesus born?" The story-teller had imagined that a poor peasant had invited Joseph and Mary to share with him his cave in the hillside back of the overcrowded inn. "But Jesus was born in a stable, wasn't he?" asked a twelve-year-old girl. "I have a picture of the stable in my Bible, I am sure." The Biblical narrative was carefully examined. Did it tell us that Jesus was born in a stable? Several books on customs in Palestine were read. Finally the boys and girls sanctioned the story-teller's version.

Next, the children were asked to come a half hour early to Sunday school in order to work on the making of the play. With pencils and paper in hand, they divided the story into distinct scenes. At first five or six scenes were noted down. The difficulty in preparing the scenery for so many scenes led them to eliminate those that were least essential until finally they decided upon three: the first, the scene at the Bethlehem inn where Joseph and

Mary found no room; second, the scene on the hillside near a sheepfold where the angels appeared to the shepherds; and third, the scene in the peasant's cave where the shepherds found the Babe.



Artist, Merson.

The Arrival at Bethlehem

Then in order to accomplish the project which the school had set for itself, the boys and girls realized that there would be a diversity of services needed. Four groups were named on the blackboard: group one, those who would compose the play; group two, those who would act the parts; group three, those who would make the scenery; group four, those who would make the costumes. Each member of the school was given an opportunity to indicate to which group he wished to belong. The majority expressed a choice, and there was such a variety in their choosing that for the most part the superintendent was able to permit the children to do the things which they preferred.

Some half a dozen worked diligently on the scenery. At the outset no one had any clear idea of what the scenery would be. It simply evolved as the group rummaged the church and their homes for possible resources.

For the first scene the wall of the inn was made by standing two screens across the length of the stage with space for a doorway between them. These were covered with brown crepe paper to resemble bricks. Over the doorway hung a lantern made out of an oatmeal box artistically colored black and pink, inside of which hung an electric light. A bonfire and a well could be seen in the court behind.

The back wall of the bare stage was covered with dark blue crepe paper over which gold stars were scattered. This helped greatly toward creating the peaceful atmosphere of night.

Sometimes the scenery makers felt they had undertaken too much. "We never can make the cave for the last scene,"

¹One of the articles submitted in THE CHURCH SCHOOL contest, describing a Christmas celebration that actually took place last year, 1919. Additional articles, together with the announcement of the prize awards, will appear in the December number.



Artist, Flockhorst

Good Tidings of Great Joy

said one of the boys. Three screens were found, however, for the walls. An old frame of the back of a huge elephant out of which Santa Claus had jumped the year before was discovered in an unused hallway and placed across the tops of the screens. Then screens and elephant were covered loosely with an oiled brown paper called "rock" paper. It really looked very rugged and cave like. When the boys saw the cave actually take shape, they fairly ran about the room shouting, "It's fine. It's great."

One afternoon when the superintendent went to the church to join the scenery group in their work, she found standing outside the church door a well-constructed manger and a barrel of straw. As she approached, a beaming face popped out of a hidden corner and a boy modestly asked, "Do you think it is good enough?" One evening after a long afternoon's work, the superintendent said, "You boys certainly have worked hard. "Yes," came a quick reply, "but it's fun."

Most of the acting was done by children between the ages of nine and thirteen. The primary children were the angels in the shepherd scene. They sang a song composed especially for them by one of the men of the congregation. The suggestion of a radiant Babe in the manger was given by an electric light in the straw.

Before and between and sometimes during the acting of the scenes, the audience sang Christmas carols according to the plan of the composers of the play. At the close a high-school lad in his own original way announced a Christmas offering to the Armenians. To this the school generously responded. One eight-year-old brought a whole dollar. "I earned it all myself," he said.

Then came the feature which, I think, to all but the

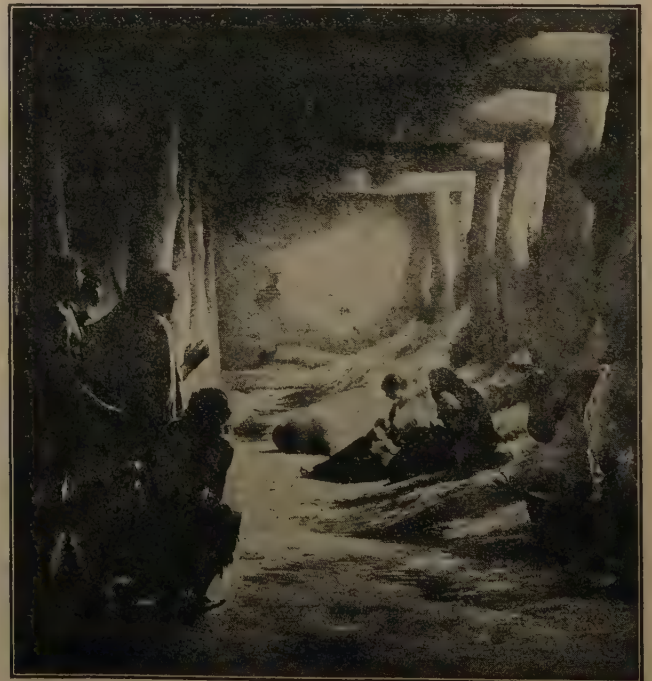
smallest children was a minor part of the entertainment. As far back as the charter members could recall, there had always been the giving of something to the children, oftentimes things much more costly than candy. Since it seemed wise not to change everything the first year, the grown-ups closed the evening by giving each member of the school a small box of good-quality candy. Jesus said, "It is more blessed to give than to receive," implying that it is also blessed to receive. The children were given both experiences and some would say that the greatest blessedness of all came through the giving of themselves in presenting the Christmas story to their friends.

Conservatives admitted that the entertainment was unique. Others kept their thoughts to themselves, wondering what revolution in church ideals that superintendent was trying to start. Some of those in doubt thought that the effect on most of the grown-ups had been undesirable, but that the effect on the children had been educative. Previous entertainments of the school had been of the formal type in which children were given pieces to say. In this one, they said parts of their own making, and these parts contained some of the crudities of childhood. Were they not sacrilegious? The latter type seemed to please the children more; the former pleased the gray heads better. Who were the more important?

Sprinkled here and there through the audience were those who interpreted the dramatization from an entirely different point of view. They had the insight to see behind the crudities of child acting a significance in the processes of thought and activity on the part of the boys and girls which brought forth the dramatization.

On the other hand, there were children in the school itself who were puzzled over the things they saw going on. "What does dramatization mean?" said one boy who had been absent a few Sundays. On an afternoon, as the superintendent was walking past one of the homes of the church, a nine-year-old ran out and said to her, "You asked me to come to the church last Friday to find out

(Continued on page 45)



Artist, Lerolle

The Nativity

It Is Not Enough

WHENEVER an evil or weakness is discovered in human society and men are made

By Margaret Slattery

conscious of its existence, stirred to the point of rising against it and overcoming it, certain results invariably follow. If the pendulum could only refrain from swinging to the opposite extreme in the effort to escape from the undesirable, it seems as though human progress could be much more rapid. But as a rule, the pendulum swings so far in the opposite direction that for a little while the children and youth caught in the momentum of it suffer much. Men being convinced that education has become cultural only and that it has no vital connection with life, that it does not fit youth to enjoy life or to enter into it with profit, plan a new curriculum of vocational training. The idea grips powerfully those who have seen the need, but it is not content to grip them. It runs away with them and one by one all cultural subjects and all the cultural attitude and atmosphere disappear and the school soon becomes a mere apprentice shop.

Need of Vocational Guidance

The fact that by far too large a percentage of young people do not choose a vocation, but fall into it by accident, has stirred thoughtful leaders to plan to meet the need by some sort of vocational guidance. The idea seizes the imagination of educators in general, and before one is aware of it the pendulum has swung far and vocational *dictation* menaces the system.

Men in pulpits preach an intolerable heaven and impossible hell and both intellect and human spirit react against it. But in the reaction the pendulum swings again and to the other extreme. Men cease to mention the future life, the law of consequences is seldom referred to, sin is met with the sort of explanation which develops weak tolerance. God and duty are but terms and young people who are trained in the period of the far-swinging pendulum miss much that has character-building power.

Spiritual Note Lacking

Years have passed since I visited a series of Sunday schools and came away sick at heart. I had heard doctrines taught that were as far from the child's experience as the farthest star in the universe. I had heard little sermons preached by half competent teachers in the classes of the teen age who paid but slight attention to the words of advice and exhortation. I found music unworthy the name, and lack of discipline that made any sort of reverent worship impossible. I found no real instruction about the Bible, and children were woefully lacking in knowledge of the most outstanding characters. It seemed to me after that series of visits that the Sunday school as a school of instruction or as a moral force was negligible, even though special services and evangelistic appeals brought some children and youth into the church. It was so far behind the public school in dignity of purpose and in teaching power that it failed absolutely to win the respect of the boys and girls who showed

qualities of leadership, and statistics revealed their general exodus as soon as parents permitted it.

Last month I again visited, observing carefully, for several Sundays, a series of schools. I found classes being drilled in the names of the books of the Bible and the contents of those books. I found the outstanding characters of the Old and New Testaments familiar to the children. In the teen-age classes there was intelligent, logical instruction. In the later teen years they were discussing world problems. A precentor drilled the school in good music which they sang well. Attention was given to attendance, and definite efforts to keep the teen age connected with the school, through the organized classes, had been fairly successful. But there was a great lack in those schools. Very few of their members came into the church and there was no urge to service. The spiritual note was lacking in questions, answers and discussions. The pendulum had taken the far swing. In the reaction against purely creedal, oversentimental, and wrong emotional teaching, there had come about a weak presentation of the great fundamental principles of religion. Deep sentiment was lacking and the whole session was without motive power. The children and youth being trained under the influence of this swing of the pendulum are already beginning to reveal the consequences in a respectful but wholly impersonal attitude toward religion and its demands upon the individual and in a purely professional attitude toward service.

Appeal to the Will

It seems as though at this stage of the world's development, we should be sane enough and wise enough to bring the pendulum back. The Bible is a book of spiritual values, but the simple learning and reciting of the names of its books and the chief events in the lives of its outstanding characters is not enough. Committing to memory and recitation have no spiritual values in themselves. Good music has immeasurable value, but to have real character-making power it must be given spiritual significance. I am most eager that world problems should be intelligently discussed, but the discussion must be given ethical, moral, and spiritual connection to make it valuable in the building of the characters of young men and women. The stories of the servants of the King, though made familiar to youth by interesting presentation, are not enough. There must be the appeal to the will of the individual to join that company of servants for the saving of the world.

Appeal to the Emotions

Instruction, intelligent, modern, honest, forceful—instruction that will impress itself upon the mind of the pupil is most necessary and most desirable, but it is not enough. There must be instruction that shall be registered in action, there must be the same true appeal to the emotions that will awaken desire for action and to the will that the desire may be made concrete.

The youth of our day, more than that of any other, I believe, need God. They need a real Christ who will make a genuine appeal to them as individuals. They are facing hard things. In high-school years, in college, when they face life, instruction is not enough.

Religion a Real Thing in Life

I have been sitting for days now with girls from the last years of high school and the opening years of college and girls of their ages who are already at work in the world. These girls realize their need of help. The question of yesterday was, "What does a girl need most to help her through the years of school, college, and the early years of work?" The discussion was intimate and genuine. These girls say they need "something to keep their standards up, they need friendship, they need 'somebody every little while to tell you to keep steady.'"

"It is so hard to forever say 'no' to things that others are doing—smoking and certain kinds of dancing—and yet have a good time. You need something to help, that is certain."

"There isn't much help for your soul in college today," suddenly said a bright, interesting looking girl, and it was echoed on every side by "No, there isn't," "That's true."

I know very little about college life these days. I have made no recent investigations. I only know that in every group of girls in various sections of our country the same convictions are expressed. One of the girls at work in the office of a large wholesale concern added most earnestly, "Well, there is very little in business to help your soul either," and we fell into a discussion as to what might be put into all of life that would be of genuine help. The girls said most earnestly and frankly that they felt that religion should be recognized as a real thing in life.

"As it is now," said one of the finest of them, "one feels that it makes little difference whether you believe in God or do not believe in him, whether you pray or not, whether you stick to the standards taught by most churches or accept the standards of society in your particular group. Some of the best teachers of our faculty never go to church and care nothing for religion as such; some truly think it is a non-essential. We do just as we like as to standards in our college. It is so big that no one knows the individual girl or cares about her, for that matter. That college either makes you or breaks you, is true."

"In our business," said another girl, "some of our big men, of course, are connected formally with churches, but most of the men in the office care nothing for religion. It simply doesn't exist as a factor in their lives. It all tempts one to feel the same way and then some big test comes and down you go. We need *real* religion, I think."

A Genuine Desire

Something real, that seems important, that has a place in life and a vital relation to it, something that can help

to steady one and keep her purposes high and fine, seemed to be the genuine desire of these wide-awake, earnest, fun-loving, spiritually hungry girls.

Something must supply food and training that will give these girls and countless others who cannot express themselves the stimulus for the growth and development of their spirits. They must not be left conscious of a great lack that makes them restless and discontented. No mere instruction in school or college, business or church, can give that impetus to the spirit. Man has a spiritual nature and, when starving, it cries aloud for food. If neglect continues, it grows too weak to ask and unless help comes, it dies. There are countless numbers in America today, young, with life before them, but spiritually dead, living at only two-thirds of their capacity for life.

Imparting Spiritual Values

The training of the body and the mind, the imparting of facts wisely chosen and well presented, these, though absolutely necessary, *are not enough*. The teacher in the modern Sunday school must remind herself of it again and again. She must differentiate between the instruction in facts and the imparting of spiritual values. She must present to her pupils,

all along the line, with the instruction, the spiritual appeal. She must help them to know God and lead them to choose to follow Christ and his way of life. She must make her lesson wisely personal. She must be to her pupil more than an instructor, she must be a friend, close enough to help in a puzzled moment.

Those who have charge of music must know not only its technique, they must know its value in worship, in creating reverence, in bringing God near, and must use it to awaken emotion. Every one who touches the religious life of childhood and youth must feel the call for service and be able to present every Sunday that call *from* self and self-devotion to God and devotion to others. There must be the appeal to the will that it may consciously determine to be Christian, that it may state its purpose with courage and strive to fulfill it.

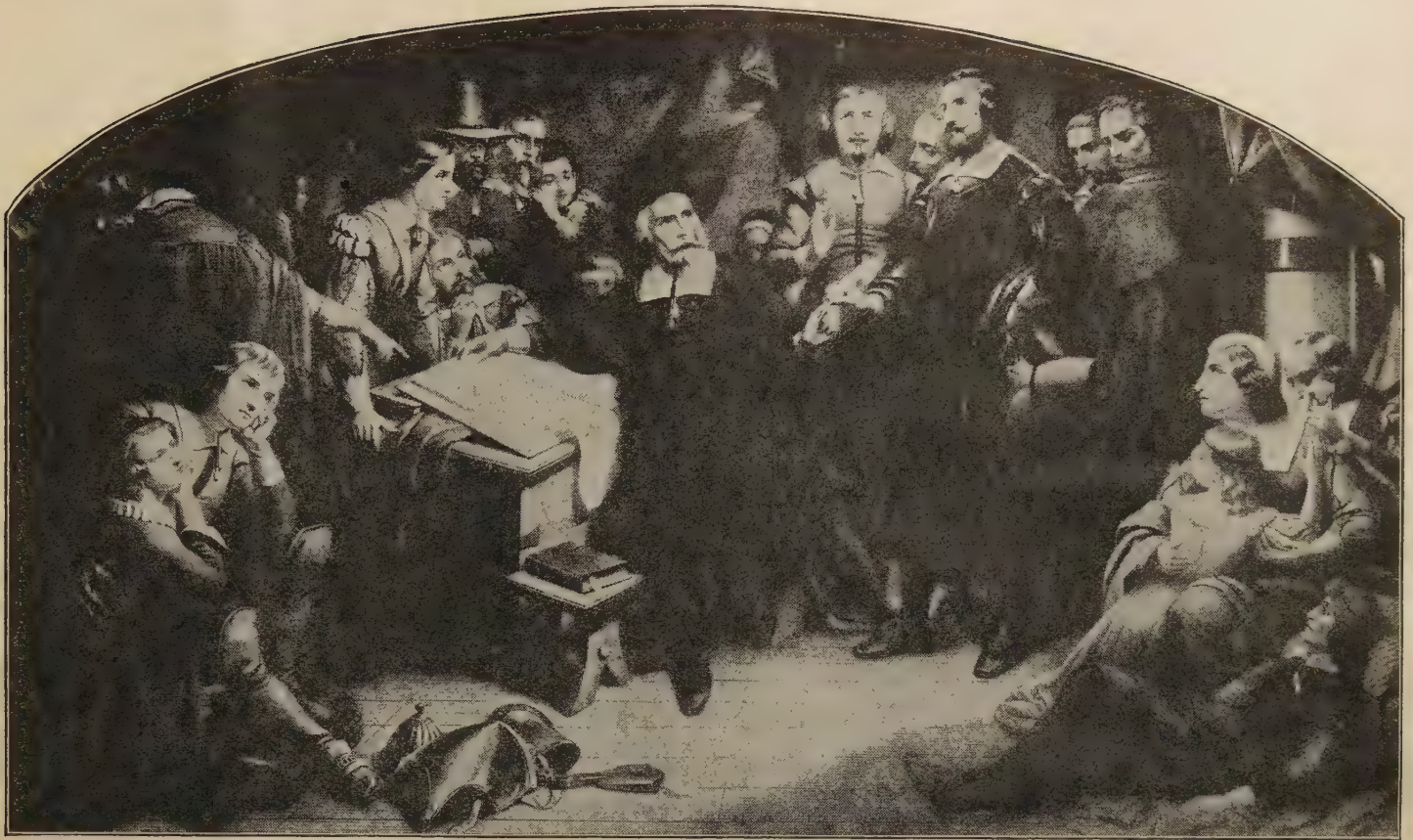
The pendulum did well to swing away from inadequate methods, poor material, weak and over-emotional teaching, the wrong stimulus, but we must bring it back to the center or in its far swinging we shall lose the very things that we had hoped to gain.

There is nothing in human experience with power to make and remake character, to fortify weakness and make it strong, to purify and sweeten the spirit and send it out to enjoy life in the service of the world, comparable to the power which comes to the young soul that reverences, honors, loves, and depends upon the God whom the life and sacrifice of Jesus Christ has revealed to him.

The youth of this hour of crisis in the world's history need that power. With it they can make the fight; without it, all else that we can give to them is not enough.

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Pilgrims Signing the Compact in the Cabin of the Mayflower

The Open Bible Three Hundred Years After the Mayflower

By Frank H. Mann

THE most conspicuous occasion in the minds of American people at this time is not something that happened in 1920, although this has been a year of outstanding events. The nation is more stirred for the moment by what happened three hundred years ago when the Pilgrim Fathers landed at Plymouth Rock. This historic occasion marks the beginning of that settlement in the New England part of our country by a sturdy band who through the years have had their influence over the entire nation.

The many-sided significance of this story of the Pilgrims will be heralded throughout the land during the fall and the winter of 1920 and 1921. The three hundredth anniversary of the landing of the Pilgrim Fathers in 1620 will be commemorated with appropriate services in practically every hamlet and village of America as well as in the great centers of population. England and Holland will also participate in the celebration of this occasion with elaborate ceremony in which the leading men of these nations will participate.

The Pilgrims were conspicuous for their religious convictions. They were men of vision, men of faith. Their providential landing upon our shores was for conscience'

sake. They came in search of freedom of worship. The compact drawn in the cabin of the Mayflower opened with the words, "In the name of God, Amen." They were more than venturesome explorers of a new world. They were the pioneers of a new freedom—freedom of conscience and freedom of worship. Their emblem was the open Bible. They came to these shores with this book in order that they might have liberty to read its message and to practice its teachings. No other single thing is more characteristic of the Mayflower spirit than is the open Bible upon which the compact was signed.

With all of the celebrations which will take place during these months in schools and colleges, by patriotic and social organizations, it is essential that the faith of the Pilgrims in the Christian Scriptures should be duly emphasized. Accordingly the American Bible Society, with the cooperation of the Federal Council of Churches and other great religious organizations, have set aside the twenty-eighth day of November as Mayflower Universal Bible Sunday, at which time churches, church schools, and church organizations of all denominations will participate in exalting the memory of these vigorous men who faced the dangers

of the unknown world for conscience' sake with the Bible as their only rule of faith and conduct.

The national monument to the forefathers, the largest and finest piece of granite statuary in the world, typifies the spirit of those rugged pioneers. On the main pedestal stands the figure of Faith. In her left hand she holds a Bible and with her right hand she points towards heaven.

This book of the Pilgrims is in reality the book of the ages. It had through many years of darkness and ecclesiasticism lost something of its significance as a popular book. But its place in the world has never been really lost, and these valiant men came to a new continent and built a new nation based upon the principles laid down in this oldest, greatest, and best of all books. The influence of the Bible on all the institutions of our republic is apparent to any student. The founders of the new nation were men who had been brought up under the influence of the Scripture's sacred teachings. The great documents of the republic are permeated with the spirit of justice and righteousness so conspicuous as the Bible's central message.

Ever since the Pilgrims came to these shores the Bible has remained an open

book for the people of America. Its value in the nation's life was so thoroughly recognized that in 1777, when Bibles could not be printed in this country for lack of suitable paper and of sufficient type, the Congress of the United States voted to import 20,000 Bibles from Holland. At a later period Bible societies were organized throughout the entire country, and as the population spread westward these enterprising organizations pressed forward with the new tides of immigration so that the open book was always found on the frontiers.

In 1816 the American Bible Society was organized and has during the century developed into one of the most potent missionary forces of the Christian church. It has supplied the Christian Scriptures by the millions not only to our own people but to the vast numbers of immigrants who have in recent years poured into the country from all parts of the world.

The American Bible Society together with the other national Bible societies of the world have also made the Bible an open book for the peoples of every tongue and tribe and kindred and nation. The Bible has been translated into more than six hundred languages and dialects and there is probably no tribe or nation in all the world whose language has been reduced to writing who has not had some part of the Christian Scriptures made available to them. By every means of transportation known, from wheelbarrows in China to flying machines in America, the intrepid colporteurs of these societies have pene-

trated the remotest places of the world and carried with them this open book whose message is for the healing of the nations.

recent war by the American Bible Society alone. These were all of convenient size so that they could easily be carried by the men. So that even at the front line the sacred message of the Christian Scriptures was available to the fighting men of the world.

The blind also have had the book opened for them. For nearly eighty years the American Bible Society has been printing the Bible in the special systems used by the blind. The Society now employs fourteen different systems of blind reading and the sightless may now read from the pages of the open book.

It is a significant fact that the Pilgrim Fathers came over in the Mayflower with the open Bible, and that ever since it has been an open book to America, and now it may be truly said that it is an open book to the whole world. It is most befitting, therefore, on this three hundredth anniversary of the landing of the Pilgrims, that the great service of bringing to America the open Bible should be properly commemorated. The American Bible Society

Signing the Compact

THE harbor in which the Pilgrims first dropped anchor was that now known as Provincetown. . . . "Being thus arrived in a good harbor and brought safe to land," says Bradford, "they fell upon their knees and blessed the God of Heaven, who had brought them over the vast and furious ocean and delivered them from all the periles and miseries thereof, againe



Standish House, Duxbury, 1666

to set their feet on the firme and stable earth, their proper elemente." . . .

The patent granted to the prospective colony was for a settlement within the territory granted by the crown to the London-Virginia Company. The place where they had determined to land was within the territory of the Plymouth-Virginia Company. The Pilgrims had, therefore, no warrant for making a settlement here, and of this fact all on board were well aware. Some there were among the party who were with the company, but not of them. Some of these were men servants; some were the common sailors, who must perforce remain among them for some months to come. Whisperings were overheard among some of these. "These people," said they, "have no charter for a settlement at Cape Cod, and without a charter they have no authority over us. We will, therefore, when we come ashore use our own liberty."

Brewster and Carver, Bradford and Winslow, and Standish, mighty with the sword, were equal to this emergency. Upon the lid of Standish's chest—which one may see, any day, in Pilgrim Hall, at Plymouth—they drew up and signed that immortal Compact of government, by which this company "Solemnly and mutually in the presence of God and of one another," did "Covenant and combine" themselves "together into a civill body politick." Here was the germ root of our great republic, the first charter of a government for the people and by the people known to human history. From *The Mayflower Pilgrims*, by EDMUND JANES CARPENTER.—*The Abingdon Press*.



The Negro's Best Friend

trated the remotest places of the world and carried with them this open book whose message is for the healing of the nations.

Even in the turbulent days of war the Bible has been maintained as an open book. Nearly seven million copies of the Scriptures were issued to the soldiers during the

has now in the course of preparation appropriate literature for use in the celebration of Mayflower Universal Bible Sunday on November twenty-eighth. This literature may be had free by writing to the Society at its headquarters, Bible House, Astor Place, New York City.

The Methodist Church and a Great University

By Arthur E. Holt



EVERY successful effort to overcome waste and do away with overlapping in our religious and educational systems is worthy of the interest of forward looking people. From month to month we have tried to tell the story of such undertakings in the pages of *THE CHURCH SCHOOL*. In this issue we shall tell briefly the story of Wesley College at the University of North Dakota. Since 1906 Wesley College has been located at Grand Forks and associated with the University of North Dakota. The college was formerly located in the southern part of the state and it was an attempt to build up an independent institution carrying the full line of college studies. With the failure of this effort, a new attempt was made at Grand Forks on a much more economical basis. Wesley College presents a more imposing appearance than the buildings at Wahpeton, and it is safe to say that it offers in its close association with the State University a much finer opportunity to secure an all-around education.

Our attention was first of all called to this school by a man who was conducting some religious survey work in that part of the United States who reported that some of the most wide-awake ministers with whom he came in contact had received their education at this place. He said

there was something in this combination between a religious institution and a State University, which developed a fine type of Methodist preacher. With this recommendation in mind, I spent a day not long ago investigating Wesley College. I found that its courses were definitely worked out with the idea of supplementing the work done at the University. It offers degrees by an exchange of credits with the University in the same way that any other college of Liberal Arts can do. It offers, through its own faculty, courses in a school of religion, a conservatory of music and a department of expression. There are two very fine dormitories, one for men and one for women. Both of these dormitories are always filled. They seem to be under good supervision, and to have a fine type of dormitory life. The School of Religion is a regularly organized and conducted university college of religion, under the direct supervision of the Methodist Episcopal Church. The courses of study it announces supplement rather than duplicate the instruction offered by the University of North Dakota, it being the province of the church to make provision for religious training of the student population of civic institutions of learning. The State University applies toward its degrees and diplomas the credits earned in the Wesley School of Religion to

the amount of one fourth of the total requirements for graduation. The School of Religion sustains the same working and credit relation to the University organization as a department of English or the School of Education. Its courses of instruction are published in the annual catalog of the University under the head of religion. The work of the two institutions constitutes a single and unified educational scheme.

There is no question about the economy of such cooperation of the church and the tax-supported institutions. Modern scientific instruction has become so elaborate and requires such extensive equipment that very few churches are able to carry through adequate courses in their church schools. On the other hand, the state is limited in what it can do in the way of dealing with what has been our greatest dynamic for idealistic action. If the two can cooperate and supplement each other, it would seem that it would be to the advantage of both. The plan of grouping private colleges about the tax-supported schools has been worked out in other countries more than it has in America. The University of North Dakota offers one of the first opportunities to try this out in one of our own states. The plan did not seem

(Continued on page 47)



Zeriffa



Zeriffa and the Pastor's Wife



Mr. Adouth, Miss Sands and Zeriffa

A Reflex Action in Missionary Enterprise

WHEN the missionary superintendent of a certain Pennsylvania Sunday school learned that the Armenian-Syrian Relief Fund was to be emphasized again at Christmas she looked about for some graphic method of making the appeal. Having recently heard some gripping two-minute speeches by precocious children on behalf of a school-bond issue, she searched the primary grades of a public school in the city's foreign-speaking section to see if a real Armenian child could be found to make the appeal before the American Sunday school of 1,400 members.

Stating the object of her quest to the principal, she was introduced to the teacher of a "first grade" room containing the "prettiest child in the school," six-year-old Zeriffa Adouth. The missionary superintendent—who is also the pastor's wife—was amazed to find that Miss Sands, Zeriffa's teacher, was a member of her own church, a beautiful young girl, who, believing that she had outgrown the Sunday school, had been pouring all her energy into "social service" for immigrant children. It was her delight to spend hours after the long school day, taking her boys and girls to free clinics for eye-treatment, to hospitals for tonsilotomy or to stores where philanthropic merchants fitted shoes to cold little peeping toes.

And now, for the first time, Miss Sands and her pastor's wife discovered each other, standing on the common ground of adoration before the child from the land of Christ.

Zeriffa, shy but clinging with confident affection to her teacher, flashed the thoughts of centuries from eyes as black

By Madeleine Sweeny Miller

as oriental midnight, matching the shining black hair which fell about her clear-cut features (of the same complexion as Christ), a deep rose permeating her smooth olive cheeks. She was even more of an Easterner in appearance than the superintendent had hoped to find and was sure to captivate the Sunday school.

But there was a guardian-grandmother to be considered in the case and it was necessary for Miss Sands to accompany Zeriffa after school to her home over the Syrian candy-shop in the congested foreign section. Here, in a clean little apartment, the ponderous but doting ancestor received them but could understand not a whit of the scheme. Zeriffa being too young to interpret, they all descended into the candy-store where a friendly Syrian explained the strange request to the old woman, who was averse to the whole idea, but finally said that Zeriffa might go provided Miss Sands would allow her to go with the child. The candy-man was sympathetic to the enterprise and volunteered the data that his son was at that time in Syria and wrote of the joy of the people at the departure of the Turks and the possibility of Christian worship again.

Zeriffa had not said a word during the whole procedure, but silently nodded her head in approval when Miss Sands asked if she would go with her to say the speech to the American boys and girls.

The Sunday came when Zeriffa was to shine. The superintendent had announced in all the departments of the Sunday school

that little Zeriffa would speak to them.

The missionary superintendent walked up and down the hall looking for Zeriffa every time the door opened; soon it was five minutes past the time when Miss Sands had agreed to have her there; then, ten minutes. At last they arrived, Miss Sands flushed and pretty with hurrying, leading a much-bundled Zeriffa by the hand, followed by a stinky, silent young man.

"When I got to Zeriffa's house," explained Miss Sands, "she had on an old gingham dress and her curls weren't made. My heart sank, for I plainly saw that grandmother thought it was too cold for her to come. I at last persuaded her—provided her father could come with her. So here we are and she knows her speech perfectly."

Through the main room of the Sunday school filed the party, the father stolidly bringing up the rear. With a final warning to speak just as loud as she could, Miss Sands lifted Zeriffa onto the platform and stood below holding her hand as the child made her heart-melting request in English, broken but musical as the waters of Galilee.

Who could resist the appeal of those tiny outstretched hands, as Zeriffa spoke with true eastern deliberation and poise: "I am Zeriffa Adouth, a lettla girl of Syria, de land where Jesus lived. I was borned in Tripolis and when I was lettla baby, my fadder and my mudder bringed me dis country. De Turks are no more in Syria dis Christmas but our pipples are sed because dey are sick and pore. Kind Americans, will you not send gifts again dis Christmas to de pipples of de Christ's country?"

Throats were tight and eyes swimming in tears as Zeriffa finished with a simplicity which was superbly dramatic. From one department to another she was led, improving her appeal each time. The pastor insisted upon her giving it in the church service, and Zeriffa, by this time enthusiastic over the project, agreed to do so if Miss Sands would stand by and hold her hand. People on all sides introduced themselves to Mr. Adouth, who said nothing, but was greatly pleased at the attention to his little girl.

When they went into the auditorium it was beautifully decorated for Christmas; Zeriffa's father requested to be allowed to sit in the last pew, but not so, Zeriffa. Excited at the sight of the poinsettia and festoons, she eagerly stepped down to the front seat, amazed at the electric star over the organ.

"What is dat?" she asked, pointing to the pulpit. "Gran'mudder say Santa Claus has red one like dat."

Who but a child could see the resemblance between a stately pulpit and Santa's chimney? Her brief public career was already thawing out her frozen animation and she volunteered the statement to Miss Sands that, although her father had said that he went to the Greek Church, "he just say like date. We no go no church—

we no got time; we have to wash and cook."

Without a tremor of fear, Zeriffa walked into the great pulpit at the appointed time, and beautiful as a dark Syrian rose, spoke her appeal with childish force, watching Miss Sands' lips for her cues as she stood below holding her hand. The audience was thrilled, for they read in Zeriffa's eyes something more than her appeal for the far-away people of Jesus' country. They read in them the hunger of her own little untaught soul for Christ's bread of life—a hunger which their own Sunday school could satisfy.

When Miss Sands took her back to her father she expected them to leave without remaining for the rest of the service, but Mr. Adouth said, "No, I want stick finish."

Thus began one reflex action of that Sunday's missionary program—aimed originally at the pupils of the Sunday school. Who can adequately imagine the thoughts of that father as he saw the admiration lavished upon his child by the crowds of kindly Americans? His Zeriffa was the heroine of the hour. What sort of religion was it that was bringing all these people to such a beautiful service as this, where strangers were taken into the fold? And who can foretell the emotions that ran through his soul as he heard for the first

time Christmas music in a Protestant church? He told Miss Sands that he would like to come to church again that evening, but had already promised to meet a man at the train. His case will be turned over to the new foreign-language pastor of the church.

Even more definite has been the reaction upon Miss Sands, who has literally "been brought back into the church." Warmed by the appreciation friends showed, both of her work with Zeriffa and of her teaching scores of other Zeriffas, she remarked to the missionary superintendent, "I used to be interested in Sunday school, but just drifted away and no one seemed to discover that I was among the missing. I can't teach a class when I am in the school room five days and three nights a week, but if there is anything else I can do, be free to call upon me."

"Better than any one else, you can put the foreign-language pastor in touch with just such families as Zeriffa's, non-attendants upon their own services, but susceptible to the appeal of the gospel."

Do missionary programs in your Sunday school bring forth such fruits as this one, so simply arranged?

A little ingenuity + a little exertion = a worth-while missionary superintendent.

Mining in Minds

An examination game, especially suited to restless boys, aged ten to thirteen

By Marshall Dawson

"NECESSITY is the mother of invention," says the familiar proverb. How often have you had the experience, when visiting a Sunday school (perhaps this does not happen so often in a "church school"), of being pressed into service, to teach, without preparation, that class of boys whose "teacher is absent"? If a conscientious teacher, perhaps you were exasperated by the request, especially by the cool presumption that any one can teach a subject without preparation. If you accepted the challenge, you knew that you were "in for" a strenuous half-hour.

During such an emergency period I discovered the Examination Game of Mining in Minds, and am glad to pass it on to any teachers who are out for results, and who now and then check up on their work by real examinations. The idea will best be seen by repeating the game just as it was played by me with that class of boys.

Teacher: How many of you have ever been down in a mine? Hands up!

Class: I haven't. I haven't.

Teacher: I have. How many kinds of mines are there?

Class: Gold mines. Coal mines. Diamond mines!

Teacher: Yes; and there is another kind of mine—there is the "abandoned mine." Who knows what an "abandoned mine" is?

Class: (Silence reigns supreme.)

Teacher: An abandoned mine is a mine which the owners have quit working because Nature did not put enough gold, or coal into it, long, long ago, to make it pay to mine it very far.

(Here follows a discussion with the class which brings out, briefly, how Nature stored the coal mines, ages ago, with the sunken forests, etc. Some of the boys already know about this, which increases their interest. Then follows the application, that "Out of nothing, nothing comes"; and that unless they put something of value into their minds now, nobody can get enough knowledge out of their minds, later on in life, to make the effort worth while.

Then the application: *Now let's see how many "abandoned mines" there are, here in the class.*

(Class gets curious.)

The teacher appoints a member of the class to keep the score. This boy takes a sheet of paper and a pencil, and for each boy who answers correctly he is told to draw a down stroke, like a sunken shaft in a mine. For each boy who cannot answer, he is to draw a question mark.

Teacher: Are you ready? How many of you have Bibles? (Several have.) What do you know about your Bibles? (Embarrassed silence.)

Teacher: (To first boy.) What is the most interesting story in the Bible, to you?

Boy: David and Goliath.

Teacher: (To score-keeper.) Draw the mine shaft for him. (To second boy.) What is the most interesting story in the Bible to you?

Second boy: I don't know any story.

Teacher: (To score-keeper.) Draw a question mark for him. We will not abandon his mine yet, but will try again on the second round.

(On the second round, those who can again answer successfully have their shafts sunk deeper by another equal length. At the end of the period, those whose shafts are longest have won.)

Superintendent taps first bell. (Examiner starts to discontinue game.)

Boys in class: Oh, that's only the first bell. You have till the second bell, you know!

These tally sheets, made at one examination could be filed and kept till the second examination, and so on till the end of the term, when the charts would show which boy had the deepest and richest mine; also, the boys who, on the earlier showings, seemed to have "abandoned mines," would have a chance for recovery.

It is this teacher's experience that it is folly to try to teach without knowing what results you are getting. The only way to ascertain this is by the examination method. The formal examination does not grip young boys, in Sunday school. Try "mining in mines."



Picnic Lunch at Northwestern Training School

To What Extent May the Laity Be Trained for Christian Work?

By Arlo Ayres Brown

THERE can be no doubt that the recent World War gave a powerful stimulus to training in all phases. Previously the public mind expected the few to be carefully trained, and the multitudes to follow more or less blindly these trained leaders. It is almost certain that in time this attitude would have changed as the result of improved educational methods throughout the world. But it was an unheard-of spectacle when millions of men called suddenly to arms were given not only general but also specialized training, and millions more of non-combatants were taught how to knit, to cook, to make bandages, to plant gardens, to do skillful work in many definite lines of activity for the sake of a great common cause.

Definite Skill

If millions can modify their daily habits by stopping their hit-or-miss methods or by substituting definite skill for the sake of saving the world from one peril, the same millions are just as competent to acquire definite skill for the age-long task of making a better world. It was no in-

significant achievement when the theory of "a million men springing to arms one night" and going out to battle the next morning was exploded. It was popular because every one enjoyed thinking of himself as competent to meet any emergency as soon as he turned his attention to it. But the bloody fields of Europe demonstrated that even a fair degree of training is not enough if the task is great and the adversary is better prepared.

Preparedness Where There Is Need

This article is not concerned with the problem of preparedness, although the writer personally favors such under proper safeguards, but it is concerned with the problem of preparedness where the need is to be seen, not out on the horizon, but immediately before us. The same spirit which prompts a man to feel competent to become a soldier over night also convinces men and women of their ability to rear boys and girls and to teach them, to guide the affairs of a local church or some other welfare organization,

whenever the emergency calls them. The failure of this theory was evidenced so clearly by the ignorance on religious subjects of millions of soldiers, who went out from under Christian influences, that no one can intelligently champion it. Better still, this evidence has been so glaring that Christian parents, teachers and officers in welfare societies are showing a zeal for training such as the church at large has never known before.

Leadership Training Important

"If you think that leadership training is so important, let me ask you a question," said an elderly lady in a Sunday-school institute. "Did Peter and John have the advantage of a Teacher Training Class?" The answer was easy. "That is precisely what they did have, and without this training in a class of twelve under the Master Teacher, we cannot conceive of their being successful in carrying out the great commission."

However, we have not yet answered the question, "To what extent may the laity, the laymen of average ability and oppor-



Camp Fire Girls Making Toast for Northwestern Picnic

tunity, be trained for Christian work?" If the average church will use the present means available it can in the next ten years, perhaps five, have an official governing body which is trained, a skillful corps of officers and teachers for its church school and other organizations, together with a constituency of intelligent parents, who are prepared for their tasks as fathers and mothers of a great Christian race.

The Background for Training

The means? The International Graded Lessons from infancy through the high-school period will teach them the great characters and truths of the Bible, the history of the church and the nature of its work, the development of Christian missions, the application of Christian truth to temperance and other social problems, what it means to be a Christian and how the Christian may invest his life.

These graded courses after the First Year Senior or the Fourth Year Senior should be followed by still more definite training in the laws of child life; how to teach religion, Christian fundamentals, the solution of social problems, missions, church and Sunday-school administration and other important subjects. These suggestions are not in the realm of theory. The text books have been in use successfully for months and many of them for years by Christians who understand that it is the business of the local church to produce its own teachers. One church has had more than thirteen hundred students in Leadership Training classes in addition to those

using the graded lessons during the past ten years. The graded lessons themselves are preeminently training courses to prepare for Christian work so far as they go.

With what eagerness churches and individuals accept the opportunity to train for better service when clearly presented was demonstrated this past summer in the numerous high grade summer schools of religious education. Here students, young and old, most of them at a sacrifice of pleasure and of money that was difficult to earn, spent approximately ten days in college halls studying diligently how better to serve a needy world. One woman was able to come because a town not only took care of her adopted daughter but also kept her business going in her absence. Another, a girl just seventeen, arrived late because she was a home maker for her father and the children, and was compelled to do the family washing before she could leave for this ten days of study.

New Types of Heroines

These are new types of heroines, but their spirit and their deeds are just as glorious as any celebrated in song or story. I am convinced that these two cases are typical of many women and men in the school which I attended who are going into present day Christian work with the spirit of the old Crusaders. They have heard the call of duty and of opportunity. The duty was always clear, but now when it is evident that skill and success are possible to the average father and mother, as well as to the preacher and professional

teacher, these people hear also the call of opportunity. I believe that any church which will set up a reasonable, definite goal in terms of its own future needs can produce a corps of lay workers who will do skillfully the necessary Christian tasks.

The Skillful Christian

Vision, devotion, skill are the keynotes to success in Christian effort. The three factors are so closely interwoven that each helps to produce the other.

Developing a Talent

The church has far more teaching ability in its membership than it is developing. Few if any of us can lay claims to genius, but all of us can improve what we have. Practically every church has as good raw material as Jesus of Nazareth selected in Galilee for the making of disciples. It was not even "promising material," but he developed his men until they could achieve gloriously. Given an interest in young lives with an eagerness to learn, and proper training will produce a good teacher practically every time. The anxiety, heartache, and disappointment so common to teachers are due to a lack of preparation for the work.

"Present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." 2 Timothy 2: 15.



The Story Hour by the Camp Fire

Story-Tellers— Where Shall We Find Them?

By
Margaret White
Eggleston

FROM East and West, from North and South, there comes the call—"Send us some one to tell stories." From conventions and from institutes, from teacher-training classes and from mothers' clubs, from day school and from Sunday school, from Camp Fire and from Scouts, from banquet and from field-day committees, from everywhere comes the call, "Send us some one to tell stories."

And this call is a most vital one, for in the hands of the story-tellers of the world there has been great power. Was Jesus more wonderful as a healer or as a story-teller? Which think you we could best spare from the Gospels—his miracles or his stories? All through the ages there have been great story-tellers who have set the ideals for nations. So it is well in these days of reconstruction that the call goes forth for more story-tellers. But where shall we get them? Of course there are mothers who tell stories well, but they cannot go out to do the work. There are teachers who have been trained to tell them, and they will do all they can. There are some ministers who can tell stories well—but they are all too few. Who shall do it?

Let us answer the question by asking others: Who has the time to do the work? Who has the eagerness to do some special kind of work? Who has an imagination that is just tingling with life? Who needs to be trained for giving of self to others? A vast army of boys and girls—hundreds of thousands of them—who are in their teens, who are in our high schools, and our churches, and our Camp Fires, and our Scouts. They have the ability, and the time, and the eagerness, and the imagination. What, then, do they need? Only one thing—training.

Look, if you will, at the clubs and classes scattered about our country saying, "What shall we do to interest our boys and girls? What shall we give them to do? They are so full of mischief that we just can't keep them busy." Then after you have seen them all in imagination, just think of the possibilities of those same clubs and classes if they were learning to know and to give the great stories in literature. Not only would they grow themselves, but they would lift schools, and churches, and whole neighborhoods as they worked.

Early this very evening, as I sat on the camp veranda watching the sun go down, I heard a boy's voice say, "Please, Mrs. Eggleston, will you tell us a story?" and I turned to see a group of boys about fourteen years of age, standing behind me. This is a little town, sixteen miles from a railroad, and these boys have almost nothing in their lives that is uplifting. To be able to come to camp and hear stories has meant much to them. After being introduced to the new boys, I brought them all in before the fireplace and told them Mary Austin's "Mahala Joe." Then one of the boys asked for a certain story. To test him I said, "Why, that must be one I can't tell now. Do you remember it well enough to tell?" But a boy at his right interrupted to say, "Can he tell it? Why, he told us that story over and over, and we have played it in the barn, and now we can all tell it. But you see, we wanted to hear you tell it again to see if we left any out, 'cause we want it all."

I sat quietly looking into the fire as if trying to recall the story while the boys waited. I had heard some one tell how one of the boys was using language that was not of the best, and I had heard that one

boy was not helping at home. So I told them the story, but this time the hero was clean-mouthed because he wanted to be fit—he was a helper both at home and at school because a knight was always willing, and the boys looked into the fire as I drew a picture of the young knight. When I finished, I said, "Now tell me, had you told the story correctly?" And I saw them look at one another. Then, the leader of the gang said, "Most all, but we can do better next time. Thank you for the stories," and they went out to walk the mile through the woods in the darkness to their homes. I wanted to follow them down the road and listen to them discuss the knight. I wish I might have looked into their minds as they went alone to their rooms—with the knight.

Oh, yes, a story in the hands of a boy or girl is a mighty power. And how shall we get them to do it? By story-telling clubs or classes. Not a whole group in the class at first, for that would spoil your chance to train special ones for the work. Let me describe to you a class that it was my rare privilege to have last winter.

We have in the Morgan Memorial Church about sixty Boy Scouts, and every one knows that a camp fire is no camp fire at all unless there be built into the evening's program a real story. Our Boy Scouts go for night hikes—they go into camp for a few days, and we knew that during the summer they might go, probably, into a camp for ten weeks. Where should the stories come from and who would tell them? I could help the Scout Master find them, but that was only teaching one to do the work. Perhaps he might not be there—perhaps the one in charge could not tell stories. What then?

Finally, I told the Scout Master that he could choose about six boys who would like to be Scout story-tellers and send them to me. On the night set for the meeting seven were there. Two were Italian boys who had left school because of an invalid mother, and who were hard workers in the business world; one was an Italian boy who had just entered high school; two were negro boys in the grammar grades; one was a strong, sturdy boy of Puritan stock who was pushing his way through the second year of high school, and one was a Syrian, also in grammar school. It was a most interesting group to whom to teach story-telling. One had a fine background of hero stories of Rome and Greece; one was eager to tell negro tales; one had the most vivid imagination that I have ever seen in an adolescent boy. Well, we began, and for thirteen weeks that group of boys met me every Friday night. We studied first the principles of story-telling. Then we began to learn stories; to write stories; to see stories in pictures; to tell stories to others.

And where did they tell them? In the worship hour of the church school; in the story hour of the children's settlement; at the Scout meetings; in the church service; at the devotional hour on Sunday night; on the street corners; two boys told a story when a class from the University came to the church for a dramatization evening; another boy came to the University and told "Epaminondas" to my class in story-telling there. At first the boys were hesitant to tell them before others, but when they began really to see the stories, they were ready to tell them anywhere.

On Mother's Day, one of the boys told a mother story in the church service. After the service a minister came to me and said, "Did that boy memorize that story?"

"Oh, no," I replied, "he told it to me in a different way last night. I am quite sure he was seeing it."

"Well," said the minister, "I would give much if I could do that. What a training that will be if he chances to be a minister or a missionary." But why a minister or a missionary? Isn't it just as good a training for a lawyer or a Boy Scout leader or a father?

One of the teachers in the public school near by said to me, "I want to thank you for the stories you have taught to one of my boys. He gives every one of them here in the school, and the boys are wonderfully interested. We know that every Monday he will have at least one new one and some of them he has told to us many times." But I hadn't taught the stories to the boy. He had found them himself, and prepared them himself, in order to be ready to give at the next meeting of the class.

Nehemiah, Jonathan, Gideon, Amos, Sir Galahad, William Rugh, Lincoln, Black Hawk—what a line of heroes pass through my mind as I think of the stories they have

told to me. Myths, Bible stories, legends, historical stories, Indian stories, biographical stories—all sorts and kinds, yet all stories that made me proud of my Scout class because of the material they found in the story.

At one time one of the colored boys was telling the story of William Rugh, the hero of Gary. In the story the little cripple fellow gave his skin that a little girl who had been burned might live—and he died in the attempt to save. Listen to the climax in the words of an adolescent boy of fifteen. "Don't you care, doctor, if I don't get well. I ain't sorry. I'm glad. I'm awful glad I done it. I always wanted to be of use somewhere, and now I have been. I'm awful glad." Near me, when the boy was telling the story, sat a middle-aged man. I saw him wipe a tear away from his cheek as the boy went on and I knew he was living the story with the boy. Later he said to me, "What a climax! He was just giving us a piece of his own soul's desire." Just a few weeks later when that same boy came to me to ask if I thought there might be a way for him to go to college if he worked hard to get through high school, he made this remark, "I'd like to be of use somewhere, and I want to go to college, if I can." I wonder if some day, as a man, he will look at the statue of William Rugh and realize that William helped to make him a leader!

Five of those boys went to camp last summer. Before they went they came to me for books, so that they might have new stories for the boys, as well as the very many they already knew. They had their Bibles and were ready to help with the Sunday stories. Then, they had a life of Lincoln, a book of King Arthur, a book of hero stories, some stories of great men, and some pictures that might help. During the summer I sent them more, for I knew that they would use them around the evening fires. I only wish I could have sat in the background to see how they use the new power they had gained through the winter months.

What has the class meant to them? Well, it has given them a new vision as to what a story is and what it will do. It has eliminated all desire for the low and mean story; it has made them acquainted with some of the best in literature, and created a desire to read more; it has shown them a power in their lives that none of them realized before; it has made them eager to serve. It is not I that asks, "Will you?" but it is they who say, "May I?" It has trained them to give an acceptable service to the church in work where there are few ready to serve. I hope it has created the desire to some day become a teacher of little children in the stories of the Bible, for they are the best that they have to tell. And what has it meant to me? A deep and abiding friendship with boys whom I could never have reached in any other way. I should have been their

teacher—now I am their friend—for once you have told a boy a story and reached deeper than his coat, you have made him your friend. He knows that you and he are on common ground. And when the boys have told stories to you, they can never be just pupils again—for you are both story-tellers—members of the same family.

The need is great for girls who can tell stories in Camp Fire, in Sunday school, in kindergarten, in the home—everywhere. There are many, many people who are studying story-telling methods in our community schools and who will just go out and keep what they have learned, when they might be like a magnet, drawing boys and girls and young men and women to them everywhere, and teaching them also to give. It is a great opportunity. The material is right at hand. You will do much if you can create the desire to tell stories; you will do more if you will train one class of boys or girls to do the work.

And out of your little class, all will yield thirtyfold, some will yield sixtyfold and some will yield an hundredfold in the service of the Christ. In my community classes this year there have been people from all walks of life—mothers, teachers, preachers, college graduates, business men and women—all studying story-telling. Yet of none of them am I as proud as I am of my Scouts, when I see them stand before their own playmates and bring to them the great truths found in the stories. They have grown as no other class has grown—they have been eager to get as no other class has been—they have prepared more stories for me than any other class—they are more eager to go out and tell the stories.

It has taken much of my time and much of strength to go to the class after the work of the day, but I ask you if this one statement made to me by a member of the class has not paid for all the time and strength it has taken. "I like to tell stories, for everybody looks so happy when you tell them a story. But I just love to lie in bed and see the stories we have had in class. I like three stories the best though. I like to see Jesus looking into the face of big, strong Peter and saying, 'I need you'; then, I like that picture story of Jesus in Gethsemane when the boy said, 'If there is anything you left undone that I can do, you can count on me'; then I like that story of Garfield turning around when he was being inaugurated to kiss his mother first, right in front of all those men. I like to see those stories best of all. And I have told them all to the folks at home, and at school and to the boys." A story-telling class of adolescent boys or girls—an opportunity, a pleasure, and an inspiration.

Power to tell a story comes through being full of the story, knowing it and feeling its message or truth. It comes through study, and practice in story-telling.

The Child in the Midst

By Elizabeth Jenkins

HISTORICALLY, as well as ideally, the church has been considered as an extension of the family. Jesus of Nazareth so spoke of it. To him God is the parent, the Father; men are brothers, the children of the Father; heaven the home for which men yearn, and where a welcome awaits all who seek it. In the midst of this church family Jesus places the little child, in accordance with the age-long custom of having the family life center around its youngest and weakest member.

Like all of Jesus' teaching this familiar illustration makes a universal appeal, not alone because of its familiarity, but because it is made to the parental instinct which psychologists tell us is the seat of kindness, of altruism, of the highest and noblest of which humanity is capable. Hard indeed must be the heart that can resist the appeal of a little child. Other appeals may, and often do, leave one cold, but only the most unnatural among us can remain unresponsive to a little child in danger or in need, a fact well known to those who work in the cause of humanity. So Jesus, in his wisdom, appealed to the noblest instinct in mankind when he put the child in the midst.

He did more, for this familiar illustration points to the universal truth that the formative period of early childhood is the most important educationally, a truth which men of science and of vision are making more and more understandable. As wise men of old sought the manger, so these wise men of today are bringing their gifts of learning and devotion to the service of childhood. In so doing they prove in unmistakable terms the importance of early childhood for the formation of bodily structure, of health habits, for the development and direction of mental and moral force, all of which determine in a large measure the happiness or the misery of mankind. Hence in this illustration Jesus emphasizes a relationship that means character building for both the adult and the child.

The wise men of today are in this parental attitude toward childhood when

they bring their gifts of learning and devotion. But if these gifts are to be used

and powerful force. How shall the church meet its share of this responsibility?

As has been said, this must be done through fathers and mothers that *are*, and fathers and mothers *to be*. It is not enough

to admonish parents to care for their children. The parental instinct is usually a strong inciter to toil and devotion in behalf of the young. What is needed more is that parents shall receive the education necessary to guide intelligently their children's development. Such an education cannot be gained all in a minute, after the birth of the first child. It is a matter of much longer duration, beginning preferably during the adolescent years when ideals of homemaking are taking shape. Then is the time when it is easiest to expose the untruth in the tradition that physical parenthood brings with it the insight how best to care for children.

It must not be supposed that parental ignorance and neglect are confined to families visited by social agencies, such as Child Welfare, Infant Welfare, Society for the Prevention of Cruelty to Children. Such is far from being the case. A well-trained kindergarten can give a long list of defects commonly found among kindergarten children, defects which could have been prevented or remedied during the first three or four years of childhood. These include:

1. Posture—curvature of the spine, flat-foot, pigeon-breast, bow-legs, knock-knees.
2. Teeth—dental decay, irregularity, crowding.
3. Nose and Throat—adenoids, chronic catarrh, diseased and enlarged tonsils.
4. Eyes—near sight, far sight, astigmatism, squint or cross-eye, oscillation of the eye-ball.
5. Ears—deafness, ear discharge.
6. Headaches—caused by anemia, reflex irritation (eyes, teeth, adenoids, catarrh, etc.), toxic condition due to constipation, approaching illness, fatigue, etc.
7. Nervous Organism—Motor: twitching of eyelids, face, fingers, stuttering, etc. Emotional and Moral: Irritability, night-terrors, sullenness, jealousy, selfishness, supersensitiveness, self-distrust, etc.



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The Little Child in the Midst

effectively for the child's good, the cooperation of the child's own parents is necessary, for they are responsible primarily for his education. This being so the church needs to work with and through parents so that the child's religious education may be a continuous process from infancy on, thus rendering unnecessary reeducation at any point in that process.

Science tells us that the first step in this educational process is the care of the mother before the birth of her child, and, even further back, the prevention of the marriage of the unfit. This is the work of all of the educational forces in the community, of which the church is one great

8. Apperception—faulty ideas of common objects and activities of daily life, due to insufficient sensory experiences, and to wrong information given in answer to children's questions.

The mere citation of this partial list of defects to which children under school age are liable gives one pause. Possibly the question may arise as to whether the church should concern itself so definitely with the physical welfare of its members. Why should it not? Jesus did so. Moreover, the new sects that today are attracting large numbers of adherents, minister to the body as well as to the spirit, showing that people are seeking a religion that has to do with the whole self—body, mind, and spirit. Consider for a moment what would be the attitude towards the church of the boy grown to manhood under its protection, who could say, "I might have been deformed today had it not been for the oversight of the church. When we moved here I was a sickly baby, had rickets. My parents were young and did not understand the seriousness of my condition until the church pointed it out and secured skilled treatment for me." Or the girl who had her cross-eyes straightened, or the child born with a nervous instability that might have caused her to live a life of misery and inefficiency had it not been for the sympathetic help provided on the advice of the church. Why should the church question as to whether building temples for the living spirit is a part of its work?

In ministering to the spirit by building a temple for it, by perfecting the machinery through which it manifests itself, two methods are used: education and reeducation. Terms quite as familiar are: formation and reformation, construction and reconstruction. Both methods are needed, but in this scientific age the more advanced work is that of education rather than reeducation, formation rather than reformation. For it is much better to prevent malformation than to reshape deformed bones, and it is much easier to help in the formation of a good habit than it is to assist in breaking a bad habit which has its grip on the life. So reeducation should be the exceptional method and education the usual one.

Granted that education is the normal procedure, how shall the church initiate and conduct a training for parental responsibilities both in home and in civic life? Already it is doing so in a limited way through its parents' meetings, but the secular schools are carrying the work on a much larger scale. It is in the direction of raising the standard of these meetings, and of increasing their number, that individuals and organizations such as the Parent-Teachers Association are bending their efforts.

Originally these parents' meetings in schools were held in connection with the kindergartens. Mothers' meetings they were usually. Sometimes the fathers came

if the meetings were held in the evening. Where this was the case, and where the children were strictly excluded, much more of productive good was accomplished than in the afternoon meetings when mothers and children only were present. It is still open to question how much of practical value those early programs provided. But it has never been questioned that the unity of effort on the part of parents and teachers was intensely worth while.

After a long connection with these organizations, I am convinced that it is not sufficient to *advocate* the exclusion of children at parents' meetings and the inclusion of fathers. The matter needs to be *stressed* again and again. Children at such meetings not only prove to be a disturbing element, but their presence prevents the frank discussion of topics suitable for adults but unsuitable for children. Even very young children sense situations and meanings far beyond their understandings, a fact which parents would do well to consider.

With the same earnestness that I would urge the exclusion of children at parents' meetings would I plead for the inclusion of fathers. Education in the home is a partnership responsibility. Neither parent can relegate his or her part in it to the other parent without depriving the children of an influence that is their birthright. So fathers, as well as mothers, need to take advantage of educational opportunities for the study of child nature. Otherwise the mother's efforts to establish desirable habits in her children may be negated by her husband through his ignorance of the laws of child development, and this is what happens over and over again. Moreover, children need the guidance and companionship of their father, and he needs to give of himself to his children. No wealth that he can ever amass for them will equal in preciousness this sharing of his inner life, and no treasure can ever be so dear to him as that which he wins through his children's confidence.

In addition to these two points—the exclusion of the children and the inclusion of the fathers—which I have stressed at length, there is the usual procedure to be considered in organizing and conducting parents' meetings. A chairman, secretary, treasurer, and librarian are appointed from the group. Outside specialists are invited to talk on child problems related to their own field, care being taken that time is allowed for questions from the parents. Interest in the discussion is heightened if notice of the points to be discussed is sent to each member, and certain members asked to be prepared on special points. Three to five minutes is the time—usually allowed for each speaker from the floor. If the group is divided into small discussion groups on the basis of a special interest, such as a certain period of childhood, parents will undoubtedly get much more individual help in solving their problems. These smaller groups might each meet

once a week at the home of one of its members, while the large group meetings might take place once a month at the church. Books and magazines may be owned or borrowed from the library, but they should be kept in circulation. Few parents have time to read in reference libraries. Some of these books and magazines would be read quite generally, while others would be read by a few members who would report upon them. Further suggestions as to organization and subjects for discussion may be obtained from The National Congress of Mothers, and Parent-Teachers Association, Washington, D. C., or the Federation of Child Study. Professor Weigle's scholarly articles now being published in this magazine should prove valuable study material.

So far, the efforts of individuals and of organizations have been mainly directed toward aiding parents already face to face with home problems. The advance step in training for parental responsibility is in relation to parents-to-be, the young people of adolescent years in whom the home-making instinct is especially strong. Naturally, because of the self-consciousness of these young people, the problem cannot be approached with the same directness as with parents. While adolescent dreams are full of homemaking thoughts, seldom do they come into the open. As a consequence home problems need to be treated in a large, impersonal way with young people. Civic work, in which the home is considered as a unit of society, the church as a community of families, gives such an impersonal approach. Furthermore it gives young people the opportunity for work of an altruistic nature. Their leader should be a person of sufficient fineness and dignity to ennoble the subjects under discussion. For some of these discussions young men and women need to be in separate groups, at which times both a father and a mother are needed as leaders. Through such discussions and activities it is perfectly possible to create a wholesome attitude towards the home, and to show the need of preparation for its responsibilities. Moreover, this stressing of the *home* idea is greatly needed today to offset the over-emphasis of the *career* idea in high schools and colleges.

The church as a community, or congregation, of families is in a strategic position to stress the need of preparation for home responsibilities. Better than any other institution is it able to evaluate to the public the worth of home life in terms of character training. Better than any other educational force can it press the right of the little child to be brought up as a member of a family. Better than any other voice in the community can it summon men and women to realize their highest selves in the service of "the least of these," for is it not a truism that the progress and the permanence of society are embodied in "the child in the midst"?

The Child and the Church¹

NO one phrase, perhaps, better describes the church than that which Paul used; it is the body of Christ. That is, it is the embodiment in the world of his spirit; it seeks to do his work, throughout the generations, as he would have it done; it undertakes to be the channel and instrument of his expression of himself in and to the world.

Whole-hearted Christians cannot rest content with a religion or a morality that is merely individual. The Spirit of Christ is essentially social. He came to minister, to give himself for others. His gospel is one of good will and mutual service. The Christian Church is the fellowship of those who believe in Christ and endeavor to live in his way; it associates God's children in the worship of their common Father; and it organizes them in order that they may render more effective service in Christ's name, both to God and to their fellow-men.

Just so surely, therefore, as we desire that our children shall become followers of Jesus Christ, we will bring them under the influences of the Christian Church and desire that they become its members. Throughout the whole of their Christian education, the church may have a part which is second only, in fundamental importance, to that of the family and the home. Through the church Christian influences will be brought to bear upon them and Christian instruction afforded them; and they will find in it natural avenues for the expression of their growing Christian impulses and motives as they associate themselves, in its fellowship and varied activities, with older folk and with others of their own age.

The Dedication of the Child to God

The child's connection with the church begins in early infancy, when his parents

By Luther A. Weigle

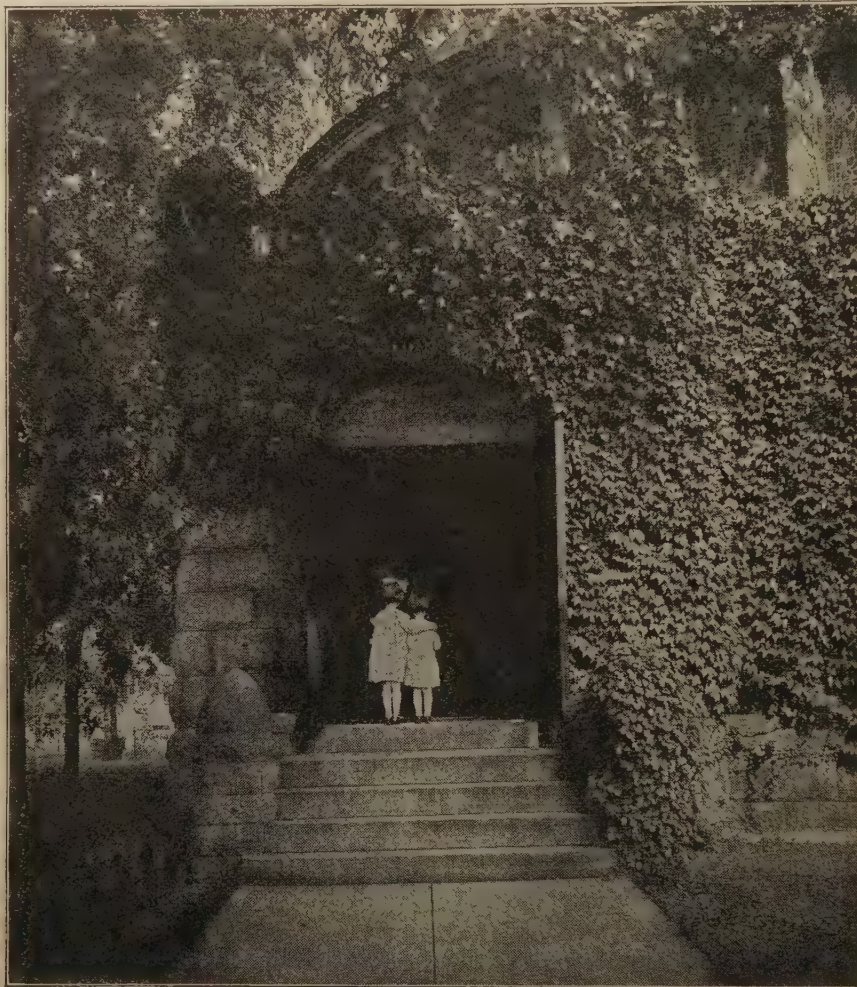
dedicate him to God, claim for him God's covenant of grace, and promise on their part to bring him up in God's way—as

and that no one, even a parent, can take its vows on behalf of another.

Whether it take the form of baptism or not, the importance of such a dedicatory service is clear. In it the parents bind themselves to bring up their child as in God's sight and for his service; and the church acknowledges this child, born to parents who are its members, as a member also, though a member in tutelage, dependent in this as in other respects upon the loving care and wise teaching of his parents. The parents are thus brought into conscious relation with God and with the church, as they undertake to foster and to guide the precious new life which has been intrusted to them.

The Church Membership of Children

Churches differ in their practice with respect to the church membership of children. It is obvious that some distinction must be drawn between children, whose covenant rests upon vows made in their behalf by their parents, and those who, having reached an age of discretion and responsibility, have assumed these vows for



Photograph by Furness

Paul puts it, "in the nurture and admonition of the Lord." Since early in the life of the church, this has been deemed the appropriate time for Christian baptism, the parents taking the vows on behalf of the child. He is thus constituted, even in infancy, a member of the church; and his parents undertake so to bring him up that he shall fulfill that membership, and in due time be prepared to take upon his own shoulders the engagements that they then make for him.

Those branches of the Christian Church which refuse to baptize infants believe none the less in such an early dedication of the child to God; and many have appropriate forms for that purpose. Their dissent from the practice of infant baptism is because they believe that the rite of baptism, with its rich symbolic meaning, belongs to a stage of Christian experience which is impossible for little children,

themselves. The former are in a status of dependence; they are members of the church in much the same sense that they are citizens of the republic, born to this heritage, but not yet grown into full and responsible possession of their birthright. Some churches recognize baptized members and confirmed members, the rite of confirmation being that by which children baptized in infancy take upon themselves—"with their own mouth and consent ratify and confirm," as the Book of Common Prayer has it—the vows made in their behalf. Others distinguish baptized members from communicant members, admission to the Lord's Supper being granted only to those who have taken the vows of discipleship for themselves. Others, which admit children to the Lord's Supper at an early age, distinguish between child members and voting members, the latter class

¹This is the thirteenth article in a series of studies for parents, teachers and pastors, based on an outline prepared by the International Lesson Committee and entitled *Hints on Child Training*. Copyrighted, 1920, by Luther A. Weigle.

including those only who have made their own profession of faith.

In whatever form this distinction is drawn, it is important that the church should make of some practical effect the membership of little children who have not yet reached the age when they may shoulder their own Christian responsibilities and so be admitted into full, voting membership. They should be made to feel that they belong to the church, and that it belongs to them; that they are growing up within the church, not that they are outside of it, waiting until the call comes to enter.

With this in view, the list of baptized members should be published from time to time, whenever the list of communicant or voting members is published, in the year-book of the local church, for example. In any reports of the number of members, as for inclusion in the year-book of the denomination at large, figures should be given for members of both classes. It may be said that such lists or figures can mean little to the children; but they will mean much to the grown-ups by way of recalling them to a truer view of the relation of their children to the church. It is all too easy even for those who practice it to take an absurd view of infant baptism, regarding it merely as a sort of magic rite which insures the child's salvation in case he should die before coming to the age when he can choose for himself, and forgetting entirely its significance as the covenant whereby the child is admitted, in the name of his parents, into the fellowship of the Christian Church. And, too, many churches have made it easy to forget this significance, for they have simply baptized children, made a record of the fact, and then, to all appearances, promptly forgotten it.

There may be from time to time a public service for the baptized members of the church, when these children may be made to feel their membership and place within the Christian fellowship. Many churches are finding that Children's Day may be given a new significance if, instead of jingling through a ready-made program of songs and recitations about the birds and flowers, set to dance-music, they regard it as the church's day with her children—a day when the church renders due recognition to its child members, when they are given opportunity to exhibit their loyalty to their church and to render account of their service, and when other little children are brought to the church to be received by baptism into its membership.

Child members may share in the activities and benevolences of the church, in the measure of their desire and ability, just as children shared in the various win-the-war activities of this country during the war with Germany, such as food-conservation and the buying of War Savings Stamps.

Some churches have organized their

child members into a junior congregation with deacons and other officers analogous to those of the church itself. Though the plan has succeeded well in some places, its value is in general doubtful. The junior organization easily degenerates into a parody of the senior; and besides, what is needed is to beget within the minds of the children a sense of their membership in the real church, rather than to gather them apart in an imitation of it. The plan is much like that of the School City in the public schools, which undertakes both to teach civics and to maintain school discipline by organizing the children after the fashion of a city, with mayor, council, magistrates, policemen, etc., chosen by themselves from their own number. In spite of some undoubted values both as a dramatic method of instruction and as a means of pupil self-government, teachers generally agree that it is better to get the pupils interested in the purposes, needs and enterprises of the real community in which they live.

For convenience, we have spoken in this section of the church membership of children in terms which imply the practice of infant baptism. It should not be forgotten that what has been said applies as well to the membership of children in churches which choose some other form of dedication on the part of the parents, reserving baptism to mark the entrance of the individual upon full, responsible, voting membership.

The Church School

The church should maintain a school for the religious education of its child members and of other children who may come under its influence. It has become clear in our day that the churches, in any American community, have an educational responsibility. It devolves upon them to provide that part of the education of children which the public schools cannot provide, that is, their education in religion.

We are committed in America to the principle of free, tax-supported schools, publicly controlled and directed, to promote the common welfare of society and to serve as the instrument of democracy. The opposed policies, of parochial schools on the one hand and of private schools on the other, involve not only waste and inefficiency, but a fostering of sectarian divisions and class distinctions which is contrary to the spirit of this country. The development of the public schools of America is one of the most essential and significant achievements of our history as a people.

It is impossible, however, for these schools to teach religion. That is because of the great diversity of religious beliefs among us, and because of the determination, grounded in the principles of our fathers, that this shall be a land of religious toleration and of individual free-

dom to worship God according to the dictates of conscience.

The lack of religious teaching in the public schools is a serious limitation. Education without religion will become in time a menace to the future of America. The way out lies with the churches. It is their duty to maintain church schools for the teaching of religion as competent in this field as the public schools are competent in the rest of education, which may thus supplement the work of the public schools and render complete the education of our children.

The traditional Sunday schools could not fulfill this educational function, for these among other reasons:

(a) Their ungraded, "uniform" lesson prevented correlation with the rest of the pupil's education and, worse yet, limited instruction largely to the narrative portions of the Bible.

(b) They devoted only from twenty minutes to half an hour in each week to the lesson; and their teachers were for the most part untrained and incompetent.

(c) Their program was one of instruction merely, which did not meet the desire and need of children and young people for activity. There sprang up within the churches, therefore, many other organizations for training in wholesome social living and in various forms of Christian service, such as mission bands, boys' clubs and girls' clubs, junior, intermediate and senior societies of Christian Endeavor, Boy Scouts, Girl Scouts, Knights of King Arthur, etc.

(d) They too generally lacked organic connection with the church and failed to beget in their pupils a sound sense of membership in the church, loyalty to the church, and growth in grace within the church.

The traditional Sunday school, however, is fast becoming transformed. *Making the Old Sunday School New* is the apt title of a recent book on the subject. The past twenty years have witnessed the beginning of a great movement in the churches of America toward better religious education. Much has been done, but much yet remains to be done; we are only beginning to realize the opportunity and responsibility of the church for the teaching of religion.

The new Sunday school has lessons graded to meet the needs and abilities of its pupils, and a graded departmental organization. It tries to select and to train competent teachers. It is acquiring a growing body of experience respecting methods of teaching religion, and out of this experience is developing a sound religious pedagogy. New buildings are being erected for their schools by many churches, designed with a view to educational utility, and furnished with adequate material equipment. These schools undertake to supervise the study of their pupils, and to correlate their education in religion with the education which they are gaining in the public schools. They provide, in many communities, week-day instruction in religion and week-day activities, as well as instruction at the Sunday hour. Their cur-



An Intermediate Class Room

riculum includes instruction in Christian doctrine and in the problems of applied Christianity as well as in Biblical history and literature, and training in Christian worship and in active Christian service as well as instruction in Christian truth.

The term "church school" is becoming widely used as a name for the whole educational organization whereby a local church seeks to promote the religious life and growth of its children and young people and to train its adult members for more effective service. The name is appropriate in view of the facts that this work is not confined to Sunday, but extends to week-day hours as well; that it includes in one consistent, comprehensive educational program all the various organizations for children and young people as well as the Sunday school; and that the church itself is responsible for the conception and administration of this program.

It is our duty as parents not simply to send our children regularly to the church school, but to get acquainted with its ideals and methods, to know what it is teaching them, and what is expected of them in the way of work and study, and to find out in what ways we can cooperate with their teachers to promote their religious education. This was easier in the days of the old-fashioned Sunday school, with its uniform lesson, which was the same for all, old and young; but it is quite as possible now that the children's lessons are graded, and it is more interesting and profitable.

It is our duty, again, to attend the church school ourselves, both for the sake of influence upon our children and association with them, and for the sake of our own better education as Christians. It would mean much to the Christian Church could it enlist the greater body of its adult mem-

bers in classes for the study and discussion of the principles and practical problems of religious faith.

More parents ought, further, to undertake service as teachers in the church school. Here is an opportunity for work in Christ's name which is directly religious in character, and of fundamental importance. It is work, moreover, for which their experience as parents constitutes a splendid qualification, if they will add to this the training and study which preparation for teaching requires.

Church Attendance

It is desirable that children should early acquire the habit of attendance at the church's public service of worship; and it is important that this service should so take cognizance of the presence of the children, and meet their needs as well as those of grown-ups, that they will feel themselves to have a real part and place in it.

While it may be desirable, for sake of a training in worship more exactly adapted to children's abilities and needs, to have them meet apart from their elders in a junior congregation, this should by no means become a substitute for their attendance, with their parents, at the regular services of the church itself. This more carefully adapted training and education in worship may best be carried on, at all events, as a part of the work of the church school.

It is the practice of many churches to have the children of eight years old and under, who are in the beginners and primary departments of the church school, attend the church service together, under the care of their teachers. They sit in a

place reserved for them in the front of the auditorium, and share in the opening service, with its familiar chants and hymn, and the recital of the Lord's Prayer, the Twenty-third Psalm or some other, and perhaps the Creed. The pastor preaches a five-minute sermon addressed to them and to the older children who are in the congregation; then these younger children withdraw to their classrooms, and are taught the Sunday-school lesson by their teachers or directed in handwork or educative play. At the close of the church service they are ready to go home with their parents. This plan has worked splendidly in most churches where it has been tried. Its chief drawback is that it necessitates the absence from the remainder of the church service of the teachers in these departments; but that difficulty can be met in part by affording to each, once in every few Sundays, the services of a substitute.

Children of nine years old and over should remain throughout the whole of the church service, and should be expected to attend regularly and to sit with their parents in the family pew. They should not be left to congregate by themselves in the rear of the church; nor should their teachers be expected to care for them by classes. The family should be the normal unit of church attendance, and the family should sit together. The passing of the "family pew" is one of the unfortunate incidental results of the passing of the pew-rent system. It should be in principle reinstated. The family need not rent a pew, nor even sit in the same pew Sunday after Sunday; but the whole family, parents and children, should attend church together and sit together.

Graded Social Service and Missionary Education

The central aim of religious education is the development within the children of Christian motives. Motives develop through successful, happy exercise. The surest way, therefore, to strengthen within a child the Christian motives is to give these the opportunity to express themselves in deeds of active service. Such activity, moreover, as activity will do in schools everywhere, if given a chance, constitutes a vital, motivating center for the whole curriculum. The child is glad to learn because he wants to do.

The church, therefore, through the church school, will give to its children opportunities to share in its own benevolent enterprises and to express their goodwill to others in deeds and gifts. It will thus not only help them to grow in thoughtfulness and unselfishness, but will attach them to itself by the ties of common interests. It will become natural for them, throughout life, to find in the enterprises and activities of the church a channel for

(Continued on page 46)

New Missionary Programs

Our Neighbor From Over the Way

The American Board and the three Woman's Boards have issued an attractive set of graded programs and stories for the church school. The set is called "Congregational Pilgrims on the Far Frontier," and sells for fifty cents. The program given below is taken from the series of six ten-minute programs planned for use with Intermediate and Senior students. This program pamphlet may be ordered separately for ten cents. The other programs are on China, Japan, India, Africa and the Philippines.

(Enter from opposite sides of the platform two Intermediate boys. If practicable, one may carry the American, the other the Mexican flag.)

First Boy (in cheery tones):—Good morning, Mr. Americano. Let's shake hands over the fence.

Second Boy:—I'm afraid I don't remember you.

First Boy:—Oh, I'm your neighbor Mexico. I should think you'd know me.

Second Boy:—Mexico! Why-er-you don't look at all as I expected. You don't look half bad. You must have changed awfully.

Mexico:—No, not so much. You see, you've never really known me—only the bad, black sheep members of my family. I'd never have known you, either, if it hadn't been for one or two of your representatives. Some of the members of your family who have called on me have been far from gentlemanly. But say, it's just a step from me to you. What do you say we try to get acquainted?

Mr. Americano:—I'm game. I'm afraid, though, that you know more about me than I do about you.

Mexico:—Yes, I think probably. For instance, I know all about your war for independence, but I don't suppose you know about mine. I've always been interested in your great Washington and Lincoln, but I'm afraid you never heard of the Washington and Lincoln of Mexico, did you?

Mr. Americano:—I'm ashamed to say I never did. Tell me about them.

Mexico:—I haven't time now. But you read about them. It's a great story—the story of Hidalgo and Juarez. I wish all my people were like them. But, you see, try as hard as I may, I've always been fearfully handicapped. I've wanted to make myself a decent nation but in all my life I've never succeeded in getting even a good government. First it was the cruelty of Spain and ever since then one revolution after another.

Mr. Americano:—Yes, I think that is the chief thing I've known about you—revolutions—and the fact that the Spanish Catholic Church controls your people.

Mexico:—They did. I'm glad to say they do no longer. At least not in the old way. Why, do you know ninety per cent of my people are illiterate owing to a government too weak to provide education and a church that did not believe in it? Now, however, we are working for justice, reform, a free press and education—everywhere educa-

tion. We must have it. We need leaders and we have not a single college in our midst to train them. We can never be a right-thinking nation till our ignorant, superstitious people learn. And that reminds me. I came here for a special purpose and time is flying. I wanted to thank you for helping me.

Mr. Americano:—Helping you? Oh, do you mean the prosperity that my business men brought to you?

Mexico:—No, I don't mean that. They did, of course, but they brought other things not so good.

Mr. Americano:—Then perhaps you were speaking of the billion dollars' worth of gold that they have invested in your country?

Mexico:—No, I don't mean that either. I am speaking about the real friendly help brought by some of your good church people.

Mr. Americano:—Why, I'm afraid I don't know about that.

Mexico:—You don't? Well, you ought to hear then. We have had in my country more than three hundred and fifty American men and women who came from your country to help us, to give us education and the real religion of love, and to take away our superstition and ignorance. They have done great work, too. We have some 150 schools, thanks to them, and 36 real high schools, too. And they have even brought us about 900,000 copies of the Bible.

Mr. Americano:—The Bible? Why, didn't you have that before?

Mexico:—I should say not. The Spanish Catholic Church doesn't believe in giving Bibles to people. We weren't even allowed to have them. But we have now and it makes a great difference.

Mr. Americano:—Well, well. But tell me. I am especially interested in the Congregational Church. Has that church done anything in your country?

Mexico:—Yes, indeed. It has done a great deal, but some of us in my country are pretty worried about it just now. Your people don't seem to be as interested in us as they used to be and your representatives in my country are getting discouraged. It even looks as though you would have to shut down your big school, one of the best schools your country has ever given us, too, but I have always thought that it was ignorance on the part of your people and that, if you could only know about it, you would be sure to help.

Mr. Americano:—I should say so! How many representatives have we down there now?

Mexico:—You have four missionary men with their wives, but I hear there is another one coming, and besides that you have seven women working to show our wives and daughters how to give us good Christian homes and to teach the children to be honest, unselfish and loyal citizens.

Mr. Americano:—Well, I am certainly going to read up about this. Thank you for telling me. I am going to tell my church people about it, too. Have you any message you would like to send them?

Mexico:—Yes, indeed. Tell them this:—that we want to be friends. Your country hasn't always shown itself very friendly to my country and we would like to forget all that and we would like all the help you can give us, especially your interest and your sympathy. Do you know, some people have figured that it would cost about ten times more money, besides suffering and loss of life, for you to "clean up Mexico," as your papers say, than it would cost for you to give us a friendly, helping hand to "clean up" ourselves. Let me tell you what one of your leaders said recently. *(Reads from paper.)* "We should not intervene by sending soldiers to Mexico. That would be disastrous. But out of our strength and abundance, we should send to our needy neighbor teachers, evangelists, friends. These will be made welcome. They will win for us the eternal gratitude and good-will of an entire nation."

(If practicable, this last speech should be printed in motto form, and may then be handed by Mexico to Mr. Americano with these words.)

Mexico:—You won't forget about us, will you? I am going to give you this to help you remember. We are going to count on your interest and prayers for our country.

(They shake hands and walk off in opposite directions.)

Suggested Hymn:—"Christ for the World We Sing."

Suggested Prayer Topics:—That every Christian in the United States may cultivate a friendly understanding of Mexico and her problems; that to every Christian in Mexico may come a new power to show the spirit of Christ in the church, in the home, and in the community; that we of the Congregational churches of the United States may realize anew our responsibility for "loving our neighbors as ourselves."

Your School Has Four Choices

ALL over the country, during the four fall months, church schools are concentrating their missionary efforts on our work in the foreign field. The American Board and the three Woman's Boards unite in offering study material about our world-wide work and offer, too, definite objects for which the schools are asked to contribute. This year there is evidenced an increased interest in the foreign investments

of the schools and many have expressed the opinion that this year we should do something especially worth while. The Boards are therefore offering four unusually striking objects, all in China, where help from America is so much appreciated and so far-reaching. All four Boards will be glad to furnish additional supplementary material to present the work in China vividly and picturesquely.

1. Fenchow, Shansi Province

At Fenchow in Shansi Province the American Board has a hospital which our boys and girls have helped to build. The funds raised a few years ago were at that time adequate for the building and equipping of the hospital, but the war so increased the cost of everything that the fund actually fell far short. But not a part of the hospital can be used until funds can be found to complete the inside work, install the heating and lighting plant, the plumbing, and to provide the medical and surgical equipment. Fenchow is a strategic



The Fenchow Dispensary

center and the Fenchow Hospital serves a wide area. The nearest hospital to the south is five days' journey away; the nearest on the west is seventeen days' journey. The Fenchow patients often come five and ten days' journey for treatment. Will our church schools raise \$5,000 to complete and equip the Fenchow Hospital, thereby making it possible for Dr. Watson, Dr. Clara Nutting and their Chinese staff to help more effectively the thousands of people who each year come to them for care?

2. Foochow

The Woman's Board of Missions for the Pacific asks the church schools to contribute to a fund for the Union Kindergarten Training School of Foochow, China. The school is lacking in buildings and grounds to measure up to the work of its pupils and teachers. The kindergarten is one of our most effective agencies for reaching the Chinese children. For that great work we must have trained Chinese

kindergartners. Hence the Union Kindergarten Training School in Foochow. Your gift to it will help win China to Christ.

3. Shaowu and Shansi

The Woman's Board of Missions of the Interior offers church schools the privilege of helping carry on the work in the schools in the Shaowu and Shansi fields in China. In Shaowu, Taiku and Fenchow

we have centers of missionary work where there are fine primary and boarding schools. But in the out-stations there are boys and girls of over a million people so far away that some of the pupils would have to travel on foot five days to reach a school. To provide and equip a village school and to keep a teacher in it costs more today than it used to. But surely we wish to respond generously to the eager requests of the Chinese. The village school may be the beginning of a new Christian church. That means a new day for China. What can your church school or class do? What part will you take?

4. Tientsin, North China

The Woman's Board of Missions offers us a new opportunity in Tientsin, where we have already made ourselves responsible for so much. We want to build a school in a new part of the city—Hopel (Herbay). Miss Sewall tried the experiment last year in little temporary quarters and

(Continued on page 34)

WE REMEMBER

WE remember today that little band who three hundred years ago this very month approached the "wild New England shore," bringing in their hearts and in their very veins the Spirit of Freedom.

WE remember today that larger band of pioneers, statesmen, leaders who through the three hundred years since then have striven to keep that ideal throughout this land, and whose lives have molded the glorious history of our denomination.

WE remember those of their number who have gone forth from this land like the Pilgrims of old, to seek new and untried shores to carry the "glad tidings of great joy to all people."

REMEMBERING these and wishing to give a fitting evidence of our determination to be worthy successors of the Pilgrim host, we in the Congregational church school of America are working together to leave an anniversary gift in China which shall show forth in service in years to come the spirit and ideals of 1620 and 1920—Our Hospitals—Our Schools.

HOW MUCH WILL YOUR SCHOOL INVEST IN
CHRISTIAN WORK FOR CHINA?

A Pageant of Pilgrims¹

By Esther Willard Bates

A pageant setting forth the historical story of the Pilgrims of 1620, and interpreting the vital significance of their ideals and actions to all mankind. As this subject will be of special interest to our schools during the coming year, an extended outline of the pageant is given below. Any church, college, or community group may be assured that they will make a worth-while contribution to the Tercentenary Celebration by producing this pageant. It was given before two large audiences at the International Congregational Council held in Boston in June of this year. The illustrations are made from photographs taken when the pageant was first produced by the young people of Boston University.

A PROCESSIONAL of Pilgrims, Pioneers, Indians, and representatives of foreign nations, opens the pageant. As the last group pass from sight, the Questioner and Interpreter, two symbolic figures standing on either side of the stage, speak while soft music continues. They hear the slow tread of Pilgrims moving across the face of continents. Then they detect a more serious motive among the journeying peoples, the impulse for religious freedom that sends the Pilgrims of 1620 on their way. The Interpreter bids his companion watch the scene to see what drives the Separatists from Scrooby.

The first episode is laid at the inn upon the Old North Road where William Brewster kept the post. His neighbors have come for a prayer-meeting, and although his wife has been warned that her husband is in danger of arrest, he will not seek safety in flight. The meeting is broken up and Brewster is led away to jail. In the darkness an angel appears to Bradford, telling him that they must seek a commonwealth of God in another land.

"God of old has called and summoned ye and your people by predictions, dreams and visions to go from their countries,

places and habitations, to reside and dwell there and here, to wander up and down from city to city, and land to land, till they come to the land of Canaan, in which they shall dwell securely and have their days prolonged—a land of rest after their weary travel, and type of eternal rest in heaven."

The Questioner and Interpreter relate the journey into Holland and the need of the Pilgrims for a haven of their own which leads them to embark at Leyden. The crossing of the ocean is represented by a dance of the elements, wind, thunder, rain, lightning, and the stormy sea, all of which oppose their passage, till the Pilgrims kneel in the cabin of the *Mayflower* and covenant with God to let them land.

The Angel appears on the shore, prophesying that the wilderness and the solitary place shall be made glad for them, and disappears while the Pilgrims are heard singing that splendid "Hymn of the Pilgrims" by Hermann Hagedorn, music by Edward MacDowell.

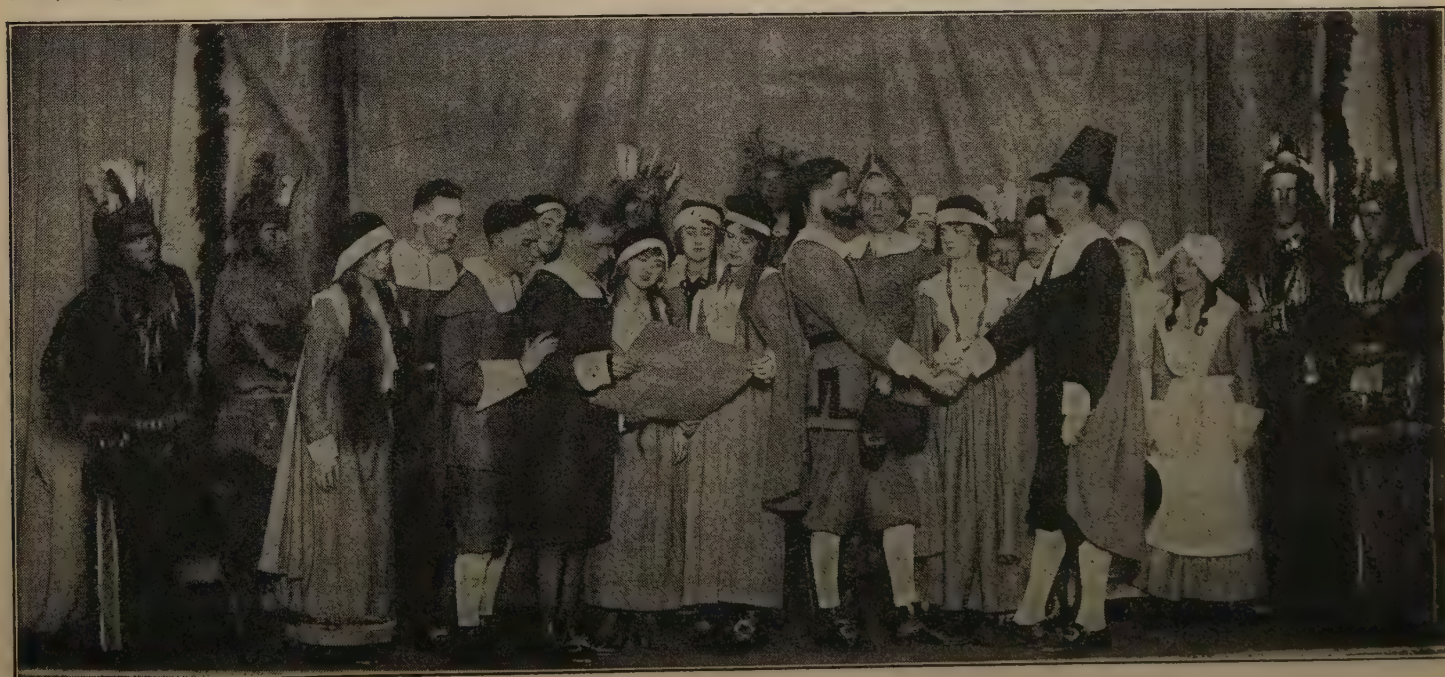
The second episode shows their landing, and one of the first treaties with the Indians. The prayer used by Elder Brewster when they decide to build their commonwealth on this shore is quoted and abridged from Bradford's "History of Plymouth Plantation."

"Oh, God of Isaac and of Jacob, grant now Thy blessing on these Thy people, who have undergone great peril that they may worship Thee in truth. We were ready to perish in the wilderness, but we cried unto Thee, and Thou hast heard our voice and looked upon us in our adversitie. Though we have wandered in the desert wilderness and found no city to dwell in, though our souls have been overwhelmed in us, yet Thou wilt still deliver us out of the hand of the oppressor, and lead us in paths of peace and quietness for Thy Name's sake. Amen."

To represent the hardships of the first winter, the specters of Famine, Cold, and Pestilence dance to barbaric music. Savage Indians dance their war dance while the specters thread their way among them, and also haunt three somber Pilgrim men who sow corn upon the graves to hide their losses from the Indians.

Then follows the third episode wherein, even in their darkest hour, the Pilgrims resolve to celebrate a Thanksgiving Day. The young people remain away from church on the pretext of preparing the meal and are discovered by Miles Standish when they have joined an Indian frolic instead. Their punishment is interrupted by the arrival of the ship *Fortune* with

¹The Pilgrim Press, Department of Educational Publication, 14 Beacon Street, Boston, or, 19 West Jackson Street, Chicago.



Photograph by Henry E. Towle.

The Governor Welcomes Robert Cushman

supplies, new colonists, and the charter that establishes the rights of the Pilgrims to the land.

The Questioner asks if this Plymouth Plantation marks the end of the Pilgrim Road, but the Interpreter bids him look again and see how adventure, exploration, and the need for spreading the gospel send the pioneers farther west along the road of time. The Adventurous Spirits, dressed

in the colors of the sunset, dance to the music of Greig, and after them, a chorus of women's voices takes up the air and bids them follow on the sunset trail. A procession of gold-seekers, pioneers, Puritan clergymen, woodmen, trappers, and Jesuits cross the stage, led by Indians and following the lure of unseen voices.

The music of Edward Elgar's song, "Land of Hope and Glory," is heard as the Interpreter announces the coming of the Pilgrims of a later day, and the Goddess of Liberty enters to mount a pedestal while a group of immigrants follow and surround her. The chorus and the cast then begin to sing the words of the song, while the



Photographed by Henry E. Towle

The First Thanksgiving

entire cast comes onto the stage. The Questioner speaks:

"Pilgrims there are, and pilgrims there shall be

While Time endures, while man looks toward the west,

But does the road wind to the very end,
Ever to where the last horizon lies?

Is there an answer to man's questioning?"

(The Interpreter answers:)

"Yea, and the road draws onward to its close;

And then the answer comes to still the heart.

Centuries, aye, and centuries he has wandered,

From Orient to Occident, and now
From Occident again to Orient.

The wheel has turned full circle and the road

The Pilgrims trod now winds about the earth,

A way for all the peoples of the earth,
A bond of brotherhood for all the world."

The pageant concludes when another figure, the Spirit of Brotherhood, enters, mounts a pedestal beside the Goddess of Liberty, and the two clasp hands. The music bursts out *fortissimo* and the last stanza of the song is sung.



Photographed by Henry E. Towle

Dancers of the Stormy Sea

Glimpses of Armenia

The Citadel of Sorrow

WAY up on the top of the highest hill it stood, sternly outlined against Bayazid skies. Ages old, the citadel had always been the pride of the people of Bayazid. Round it were clustered the little huts of the peasants.

But now those hill-homes are deserted. It is school time, but the schools, their windows without panes staring blindly over the town, are empty. There are no laughing voices in the playgrounds, and in the shops no aproned country-women raise shrill voices in bartering. Time and time again in the last few years the Turks have swept down the hills, driving everything before them, killing those who could not escape. And after the



Bayazid

dust of their retreating footsteps had vanished the villagers would tremblingly return to their homes only to be driven forth again. There were many who did not return, but starving and ill sought refuge at Near East Relief homes in nearby towns, telling the story of their flight to other

the Turks have learned to stay where they belong."

Today Bayazid lies among the mountains—deserted. The life of the city has crept away, leaving its shell of ruined buildings, while upon the hill the empty citadel keeps guard.

Armenian refugees.

Little Nicolay tried to find his way back to Bayazid. On and on he trudged, but it did not come in sight. They found him on the road not far from the Near East Relief station, sobbing and wiping his tears with a ragged sleeve.

"Some day you can go back," they told him, leading him gently to the place of safety. "But that will be when

Bed and Board

THIS is what "going to bed" means in the Boys' Orphanage at Sivas. The Near East Relief has taken over the Boys' Teachers College and this is plainly a good old-fashioned "attic." Of course, each boy makes his own bed just as children do in orphan homes in this country. The woman and the man, standing at the end of the room, are evidently inspecting the work, which looks rather hard on the back. Perhaps some American children have tried sleeping on the floor or on the ground just for a few nights at a time. It was not as much fun as they thought it would be. To an Armenian boy, however, one of these beds is just a little corner of heaven. For months, even years, he has had no bed at all, but has dropped down where he happened to be and slept. Sometimes it was the desert, sometimes the street, sometimes a damp

cellar. Always he was in terror lest the Turk would finally get him.

He was so nearly dead when the Near East Relief finally took him in that he scarcely recalls how it happened. A bath, clean clothes, food, sleep, kindness—then when he was stronger, school and work. Every boy and girl in a Near East Relief orphanage not only does his and her share of the household tasks but also learns a

trade. The older ones leave as soon as they can earn their own living, but there are thousands of very little ones who must be cared for for many years. They are all the citizens of the Armenia that is to be, and they are the only hope of a splendid race.

Fifty-five thousand Armenian children have no homes but the Near East Relief orphanages and no parents to care for them except the Near East Relief workers there. Fifty-six thousand other children would starve to death if the Near East Relief did not give them each day a little food.

Think how many miles of beds like these there must be, and still, ragged, homeless little waifs are sleeping in damp cellars, on the ground—anywhere. To give each child a place at the table and a bed under a roof—could one do less?



Boys' Teachers' College
Unfinished third floor used as Orphanage by Near East Relief

The Superintendent's Guide to the November Lessons

The Graded Courses

Age	Course	TITLES	FIRST WEEK LESSON 6 NOVEMBER 7	SECOND WEEK LESSON 7 NOVEMBER 14	THIRD WEEK LESSON 8 NOVEMBER 21	FOURTH WEEK LESSON 9 NOVEMBER 28	Departmental Groups	
							Plan 1	Plan 2
4	BEGINNERS	The Little Child and the Heavenly Father Part 1	THEME: The Heavenly Father's Care TITLE: How God Fed Elijah. MATERIAL: 1 Kings 17. 1-6.	THEME: The Heavenly Father's Care The Heavenly Father's Care for His Children. Gen. 1. 29; Psa. 65. 9-13; Prov. 27. 26, 27; Matt. 6. 26, 30-32; Prov. 4. 3.	THEME: Thanksgiving for Care A Song of Thanksgiving. Exod. 13. 18; 14. 5-10, 21-31; 15. 1, 2, 20, 21.	THEME: Thanksgiving for Care Thanking God for Good Gifts. Gen. 8. 22; Deut. 8. 7-10; Psa. 104. 13-15; 105. 1-5; Song of Solomon 7. 13b.	B E G I	B E G I
	BEGINNERS	The Little Child and the Heavenly Father Part 5	LESSON 58 THEME: Our Heavenly Father's Protection TITLE: The Story of Noah's Ark. MATERIAL: Gen. 6. 8 to 7. 1; 7. 11 to 8. 19.	LESSON 59 THEME: Thanksgiving for Protection The Rainbow Promise. Gen. 8. 20-22; 9. 1-3, 8-17.	LESSON 60 THEME: Thanksgiving for Protection Little Children Thanking Our Heavenly Father. Job 31. 20b; Psa. 34. 10b; 145. 15, 16; Luke 12. 23, 28; Prov. 4. 3; Psa. 147. 1.	LESSON 61 THEME: Thanksgiving for Protection Stories Retold: To be Chosen by the Children.	N N E R S	N N F R S
6	I	Bible Stories for the Sunday School and Home Part 1	LESSON 6 THEME: God the Loving Father and His Good Gifts TITLE: The Gift of Daily Bread. MATERIAL: Psa. 85. 12; Lev. 26. 4; Mark 4. 28, 29; Isa. 55. 10.	LESSON 7 THEME: God the Loving Father and His Good Gifts The Right Use of God's Good Gifts. Psa. 145. 15, 16.	LESSON 8 THEME: Love and Thanks to God A Story of a King Who Wanted a Palace. 2 Sam. 5. 7, 9-11; 7. 1, 2; 1 Chron. 29.	LESSON 9 THEME: Love and Thanks to God A Story About a Man Who Obeyed God. Exod. 3. 1-12; 4. 18-20.	P R I M A R Y	P R I M A R Y
	II	Bible Stories for the Sunday School and Home Part 1	THEME: Prayer and Praise TITLE: Nehemiah, the King's Cupbearer. MATERIAL: Neh. 1; 2. 1-18; 4. 6.	THEME: Prayer and Praise A Story of a Thanksgiving Day. Neh. 8. 1-12.	THEME: Prayer and Praise REVIEW. Stories of Lessons 4-7.	THEME: Listening to God's Messengers God's Messengers to Abraham. Gen. 18. 1-16.	M A R Y	M A R Y
8	III	Bible Stories for the Sunday School and Home Part 1	THEME: Seeking to Know and to Do God's Will TITLE: King David's Kindness to a Lame Man. MATERIAL: 2 Sam. 4. 4; 1 Sam. 20. 42; 2 Sam. 9. 1-13.	THEME: Seeking to Know and to Do God's Will King David Cheerfully Giving Up His Own Way. 1 Chron. 17 and 28.	THEME: Seeking to Know and to Do God's Will God's House for Praise and Prayer. 2 Chron. 3. 1, 2; 5; 6; Isa. 56. 7.	THEME: Seeking to Know and to Do God's Will REVIEW. Lessons 1 to 8 and memory verses.		
	IV	Stories from the Olden Time Part 1	THEME: Stories of the Beginnings TITLE: The Building of the Ark. MATERIAL: Gen. 6. 5 to 7. 5.	THEME: Stories of the Beginnings The Flood and the Rainbow. Gen. 7. 6 to 8. 22; 9. 12-17.	THEME: Stories of Three Patriarchs The Call of Abram. Gen. 11. 27 to 12. 9; James 2. 23.	THEME: Stories of Three Patriarchs Giving Lot the First Choice. Gen. 13. 1-18.		
10	V	Hero Stories Part 1	THEME: Stories of Everyday Heroes TITLE: A Servant of the City—Jacob Ribs. MATERIAL: Job 11. 14-17; Psa. 37. 24, 39; Prov. 24. 16; Luke 9. 15; Rom. 5. 3-5; 2 Cor. 4. 8, 9; Gal. 6. 7; Heb. 6. 11, 12; James 1. 4, 5.	THEME: Stories of the Hero of Heroes God's Message to Zacharias. Luke 1. 1-25.	THEME: Stories of the Hero of Heroes God's Message to Mary. Luke 1. 26-56.	THEME: Stories of the Hero of Heroes The Birth of John the Baptist. Luke 1. 57-79.	J U N I O R	J U N I O R
	VI	Kingdom Stories Part 1	THEME: Stories of the Kingdoms of Israel and Judah TITLE: David and Saul in the Cave. MATERIAL: 1 Sam. 24. 1-22.	THEME: Stories of the Kingdoms of Israel and Judah David Chasing the Amalekites. 1 Sam. 28. 1, 2; 29. 1 to 30. 31.	THEME: Stories of the Kingdoms of Israel and Judah The Death of Saul and Jonathan. 1 Sam. 31. 1 to 2 Sam. 1. 27.	THEME: Stories of the Kingdoms of Israel and Judah David Capturing Zion and Bringing Up the Ark. 2 Sam. 5. 1-12; 6. 1-19; Psa. 24.	O R	O R
12	VII	Gospel Stories Part 1	THEME: The Gospel According to Mark TITLE: Teaching by the Sea of Galilee. MATERIAL: Mark 4. 1-34.	THEME: The Gospel According to Mark Restoring the Demoniac. Mark 4. 35 to 5. 20.	THEME: The Gospel According to Mark Jairus' Daughter Brought to Life. Mark 5. 21-43.	THEME: The Gospel According to Mark A Hero Who Faced a Tyrant. Mark 6. 1-29.		
	VIII	Leaders of Israel Part 1	THEME: Leaders of Israel TITLE: The Power of Kindness. MATERIAL: Gen., chapters 41, 42, 43; 45. 1-15.	THEME: Leaders of Israel Loyalty to a Great Cause. Exod. 1. 8-14; 2. 1-22; Acts 7. 17-29; Heb. 11. 23-27.	THEME: Leaders of Israel Patriotism. Exod. 3. 1-8; 5. 1-9; 13. 17-22; 15. 5-7, 21-25; Deut. 34. 1-8.	THEME: Leaders of Israel The Place of Law in Life. Exod. 18. 13-23; 20. 3-17; Matt. 22. 34-40; Psa. 103. 17, 18; 111. 10; etc.	I N T E R M E D I A T E	I N T E R M E D I A T E

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.

Plan 2: The departmental grouping by a series of three years to a department corresponds to the school grading where Junior High Schools have been organized and is now recommended by many denominations.

Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

The Graded Courses—Continued

Age	Course	TITLES	FIRST WEEK LESSON 6 NOVEMBER 7	SECOND WEEK LESSON 7 NOVEMBER 14	THIRD WEEK LESSON 8 NOVEMBER 21	FOURTH WEEK LESSON 9 NOVEMBER 28	Departmental Groups		
							Plan 1	Plan 2	
14	IX	Christian Leaders	THEME: Early Christian Leaders. TITLE: John, the Disciple Who Won His Teacher's Admiration. MATERIAL: John 1. 35-39; Luke 5. 1-11; 9. 51-56; Mark 9. 38-41; 10. 35-45; 9. 51-56; Acts 8. 14-17; John 18. 12-16; 19. 25-27.	THEME: Early Christian Leaders Mary of Bethany, the Friend.	THEME: Early Christian Leaders Stephen, the First Christian Martyr.	THEME: Early Christian Leaders Barnabas, the Helper.	I N T E R M E D I A T E	S E N I O R	
		Part I							
15	X	The Life of Christ	THEME: Jesus Entering Upon His Lifework TITLE: Jesus Meeting Temptation. MATERIAL: Matt. 4. 1-11; Mark 1. 12, 13.	THEME: Jesus Entering Upon His Lifework Jesus Seeking Comrades. John 1. 35-51; Matt. 4. 12-22; 9. 9.	THEME: Jesus Entering Upon His Lifework Jesus in Social Life. John 2. 1-12.	THEME: Jesus Entering Upon His Lifework One Day's Work in the Life of Jesus. Mark 1. 21-34.	M E D I A N T	S E N I O R	
		Part I							
16	XI	Christian Living	THEME: What It Means to Be a Christian TITLE: Reverence and Humility. MATERIAL: Exod. 3. 1-6; Isa. 6. 1-8; Mark 15. 39; Matt. 5. 1-5; John 13. 3-17; Phil. 3. 1-16; Eph. 3. 1-13.	THEME: What It Means to Be a Christian An Enlightened Conscience the Voice of God. Job 32. 8; Gen. 3. 1-10; Rom. 2. 12-16; John 16. 7-13; 1 Tim. 4. 1, 2; 1 Cor. 10. 23-33; Gal. 5. 16-25.	THEME: What It Means to Be a Christian Repentance and Forgiveness. Matt. 3. 1-10; Luke 7. 36-50; Mark 14. 66-72; Luke 3. 7-14; 15. 11-32; Matt. 6. 12-15; 18. 21-35.	THEME: What It Means to Be a Christian Loyalty to Christ. Luke 14. 25-35; John 11. 7-16; Luke 9. 57-62; Matt. 26. 47-50; etc.	I N T E R M E D I A N T	S E N I O R	
		Part I							
17	XII	The World: A Field for Christian Service	THEME: The World: A Field for Christian Service TITLE: The Kingdom and the World's Work. MATERIAL: Eccl. 9. 10; Prov. 22. 29; Matt. 25. 14-30; Gal. 6. 7-10.	THEME: The World: A Field for Christian Service Youth, Life, and the World's Needs. Eccl. 11. 9 to 12. 11; 1 Tim. 4. 12; 1 Kings 3. 5-15; 12. 1-11; Dan., chapter 1	THEME: The World: A Field for Christian Service Physical Efficiency. 1 Sam. 16. 12; 17. 34-36, 49; Psa. 18. 29-35; Isa. 40. 31; 1 Cor. 6. 12-20.	THEME: The World: A Field for Christian Service Mental Efficiency. Exod. 4. 14-16; 1 Kings 4. 29-34; Luke 2. 52; Heb. 5. 12-14; 1 Tim. 4. 13-15.	S E N I O R	S E N I O R	
		Part I							
18	XIII	The History and Literature of the Hebrew People	THEME: The Rise of the Hebrew Nation TITLE: Oppression and Deliverance. MATERIAL: Exod., chapters 1 to 18. Study Exod. 1 to 3. 12.	THEME: The Rise of the Hebrew Nation The Song at the Red Sea: An Early Ballad. Exod. 15. 1-18.	THEME: The Rise of the Hebrew Nation Choice Between Service and Self-Indulgence. Exod. 2. 11 to 4. 18; Heb. 11. 24-27; Acts 7. 22-34.	THEME: The Rise of the Hebrew Nation The Rise and Meaning of Law. Study Exod., chapters 19 to 40. Study Exod., chapters 19. 1 to 20. 21.	S E N I O R	S E N I O R	
		Part I							
19	XIV	The History of New Testament Times	THEME: The Early History of Christianity TITLE: The Lord Jesus Christ. MATERIAL: John 1. 29-51; 4. 42; Matt. 13. 1-52; 1 Cor. 15. 3-8; John 14. 1-6; Acts 2. 24; 2 Cor. 5. 14, 15.	THEME: The Early History of Christianity The Beginnings of the Christian Church. Acts 2. 1-42; 3. 1-26; 4. 32-37; 5. 1-16.	THEME: The Early History of Christianity The First Persecution. Acts 5. 12-42; 6. 1 to 8. 4; 11. 19-21; 12. 24.	THEME: The Early History of Christianity The Gospel in Samaria. John 4. 4-26, 39-42; Acts 8. 4-25, 40.	S E N I O R	S E N I O R	
		Part I							
20	XV	The Bible and Social Living	THEME: The Family TITLE: The Family and the Community. MATERIAL: Deut. 6. 4-9; Judg. 13. 8-14; 2 Kings 4. 8-11; Psa. 103. 13; Luke 10. 38-42; John 3. 16.	THEME: The Community The Larger Family—the Community. Gen. 13. 1-12; 14. 13-16; 18. 17-19; 26; 32. 3-6; Ruth 1. 22; 1 Kings 17. 1; 2 Kings 1. 8; 20. 20; Isa. 1. 16, 17; Jer. 35. 5-11; Matt. 8. 11; Mark 1. 1-8; Luke 10. 25-37; 11. 5-8; 15. 8-10; Rev. 21. 1-5.	THEME: The Community Community Groupings. 1 Sam. 10. 25-27; Matt. 6. 1; 8. 11; 11. 19; 15. 21-28; 25; Luke 18. 10, 11; John 4. 5-27, 40; Col. 3. 11; James 2. 1-4.	THEME: The Community Caring for the Weak. Exod. 23. 10, 11; Lev. 19. 10; 25. 35, 36; Deut. 15. 12-14; Psa. 46. 9; Isa. 1. 17; 58. 6-12; Hos. 6. 6; Mic. 6. 8; Matt. 4. 23, 24; 5. 42; etc.	S E N I O R	S E N I O R	
		Part I							
ADULT		Special courses for parents and elective courses on special topics.						Adult	

The Uniform Lessons

Age	COURSE AND DEPARTMENT	TITLE OF COURSE	FIRST WEEK. LESSON 6 NOVEMBER 7	SECOND WEEK. LESSON 7 NOVEMBER 14	THIRD WEEK. LESSON 8 NOVEMBER 21	FOURTH WEEK. LESSON 9 NOVEMBER 28
6 7 8	PRIMARY	Studies in	TOPIC: Our Heavenly Father's Care. MATERIAL: Matt. 6. 25-30; Exod. 16. 4, 5, 14-18.	Jesus' Care for a Sick Man. Matt. 8. 5-10, 13; Mark 2. 1-12.	Jesus Sending Out Helpers. Matt. 10. 1-8, 29-31, 42.	Kind Deeds of Jesus: The Man at the Pool. Matt. 11. 1-6; 12. 9-13.
9 10 11	JUNIOR	Matthew—The	TOPIC: Jesus Teaches How to Pray. MATERIAL: Matt. 6. 5-15.	Jesus Heals an Officer's Servant. Matt. 8. 5-13.	The Twelve Apostles Sent Forth. Matt. 10. 1-10.	A Story That Jesus Told. Matt. 13. 1-8, 18-23.
12 13 14 15 16 17	INTERMEDIATE AND SENIOR	Gospel of the	TOPIC: Measuring Up to Christ's Standard. MATERIAL: Matt. 6. 22-24, 33; 7. 1-5, 13, 14.	The Response of Jesus to Human Need. Matt. 8. 1-4, 14-17; 9. 35-38.	Heralds of the King. Matt. 10. 1, 5-8, 28-33.	How Jesus Was Received. Matt. 11. 2-6, 16-24; 12. 14.
	YOUNG PEOPLE AND ADULT	the Kingdom	TOPIC: Citizenship in the New Kingdom: Conduct. MATERIAL: Matt. 7. 1-12.	Jesus Demonstrates His Power and Authority. Matt. 8. 1-4, 14-17; 9. 1-8.	The Twelve Commissioned and Sent Forth. Matt. 10. 1-15.	How the Message of the Kingdom Was Received. Matt. 11. 2-6, 16-24; 12. 14.

A Persian Garden

HIGH walls, tangled vines, riotous bloom, winding paths, gardens of old Ispahan, where a thousand roses bloomed to mingle all their concentrated being in one drop of priceless attar. Here, by clear and tinkling fountains, veiled ladies whispered. Here the Rubaiyat was born and in these mysterious, fragrant shadows were told the tales of the Arabian Nights.

Let me lift the veil of romance and show you a Persian garden of today. It is a typical garden in Teheran, the modern capital of that ancient land, but it is laid out in just that same old way. Never before have you seen one like it anywhere. All is cool and green when you step inside the high mud walls. You have no hint, on the hot dusty street, that you have reached it, except that the grape-vines reach over here and there, as if to take a peep at the world outside. The gate opens on a wide and shady avenue lined with poplar trees. On each side are the waterways, cobble-stone-lined main irrigation ditches, from which is sluiced off water for all the garden round.

As you look through the tall trunks of the trees you discover a miniature hill country, row after row of ridges as far as you can see, all dark green with heavy grape vines. So, trellised over these mounds of earth, the Persians grow their matchless grapes. Fruit trees there are too, growing among the little hills. As we walk on there is a whole section left flat and planted in apricot or almond. It seems like a checker-board of twenty-foot squares, the earth just thrown up slightly all around to hold the water when it is turned in for irrigation. Except along the avenue you will find only fruit trees, for everything must be grown with the precious water supply brought from those high slopes of Demavend where patches of snow still glisten under the summer sun.

Following the long avenue, you come to the center of the garden, a big open space where another broad way traversing the garden crosses ours, and all the streams come together in the large central fountain or reservoir. Sometimes there are flower beds here, bright with marigolds and zinnias.

Such was the garden, all cool and fragrant with young grapes, that an American turned into a factory. It was past spring, a dark, sad day for Persia, in spite of the bright sunlight. War had laid its heavy hand upon this neutral country. English, Russian, Turkish armies had swept back and forth. Business and trade were brought to a standstill. Food had become a precious, priceless thing. The poor had none. They starved. It was part

of the activity of the Near East Relief which had spread out over the city—this garden hive. Hundreds of women came daily begging work. They were Persian women, unused to going outside their own homes, unused to any sort of big, organized production. And so the Near East Relief Committee rented the gardens. Instead of cooping up the poor frightened souls in shops, the committee gathered them into the gardens and set them to work, spinning and sewing. There was no fear of rain to interrupt.

Can you picture them under those shady trees, 1,700 women squatted in comfortable eastern fashion with the ragged red and blue "charshab" thrown back from their faces? The sound of the flowing waters mingled with the hum of voices, the whirl of the hand wheels, the call of the children. For the garden workers brought their children with them. They could play near by and share in the noonday meal.

It was usually the one meal they had. My, but it was good! Dampokht, made in the committee's own dampokht shops. If anything could be called either cheap or abundant in that land of famine, it was rice, and dampokht is made with rice. The Persian food administration supplied it below cost and, cooked with vegetables and spices, it made an appetizing Persian dish, wholesome and inexpensive. The garden was a busy scene at lunch hour, women and children swarming about the huge steaming pots of rice stationed at intervals down the avenue. The women brought their own little bowls, two or more often sharing, digging in cheerfully with nature's first forks, not at all an unusual or emergency method in Persia.

But even the good, hot food at noon did not rouse many of the children. Months of undernourishment had left them anemic and listless. Treatment in the dispensaries of the Near East Relief also failed to bring much improvement. And there were other children wandering the streets in the same condition. So they gathered them all into the big Persian garden and there a trained Armenian girl was put in charge of organizing healthy play and sports. They had forgotten how to play, poor little tired kiddies! But there among the growing things of the garden they, too, learned to grow and stretch their limbs till health and color came again. It was soon a great kindergarten school in the out-of-doors. And for the older ones with returning health there could be part-time work.

Scores of children had known nothing but begging on the streets. They were fast degenerating into professional beggars, those that lived. Now they learned some-

thing that they could do. Little hands could spin and weave, and best of all they could make rugs. Carpet-making was the great child industry of Persia. Before the war closed everything, hundreds of small lads worked long hours in dark factories, tiny fingers tying ceaselessly the thousands of minute knots that formed those rugs of such rare beauty. What a change to work just half the day in their garden factory and then to play. It was just the program needed to make healthy children again out of the disconsolate little souls who had wandered the streets of the capital.

A garden is a lovely spot where things can grow. Romance and poetry may have hung around the Persian garden of our imagination as about a bright enchanted realm. Now it seems to me a fairer place, not of roses or of nightingales or of crystal streams, but of humanity's flowering. Hope has bloomed here out of hearts that felt quite dead. Self-respect has taken root again and grown to self-support. And for music there is children's laughter. Clean, sweet bodies of boys and girls playing beneath the trees have grown up strong and well in the sunshine. It is a magic spot indeed, this garden of old Persia.

Your School Has Four Choices

(Continued from page 28)

even in that short time its influence has been felt for good in all the neighborhood. \$4,000 will build and equip a primary school such as Miss Sewall wants. A gift of even ten dollars may make it possible for some one boy or girl to have a school. Does it mean anything to the boys and girls and men and women of your church school that they had a chance in a school in America? Then how much will your school invest in a Christian school for China?

Each school is asked to contribute to two of these great pieces of work, to the American Board for the work in Fenchow, and to the Woman's Board of its own district for the fine educational work presented. Divide your gifts for the four fall months evenly between the two. Send for the "Investment Circular" to help you plan your gift. Attractive school certificates will be provided for all schools contributing. How many shares at one dollar each will your school take in this business of being a friend to growing-up China?

The principle that impelled the Pilgrims lay in the conviction that every man stands in first-hand relation to God. The Pilgrim principle is the pulse of the personal life.

—Rev. Charles Francis Carter.



Courtesy International Church Film Corporation.

From "The Good Samaritan"

Motion Pictures in the Church

WAY back in 1876, when the telephone first made its appearance, there were those who, despite the fact that the invention was duly and legally credited to Alexander Graham Bell, believed that Satan himself had contrived the new device in his own laboratory. Perhaps those incredulous ones were the descendants of equally skeptical persons who, years before, had met with awe the idea of introducing into the church the pipe organ and even the violin.

Then along in the closing days of the nineteenth century came another inventive creation—the motion picture. By those who had inherited the skepticism of an earlier day the invention was greeted with the lifting of horrified hands.

Since that time, a great many things have happened in the church world and in the motion-picture field. Today 2,000 churches have motion-picture equipment, and other churches are eager to install it, but are hesitant in so doing because of the fact that they haven't in the past been able

to get enough of the proper sort of films to make it worth their while.

All this has come about through the demonstration by the film of its power to aid the church and the Kingdom. No one who realizes that motion pictures in America are seen by an audience of ten million persons a day will doubt very seriously their power to fill empty church pews. The experience of a New York church, which drew a capacity crowd with a motion picture on a stormy night and failed to attract the same number with a prominent speaker on a clear night, is a concrete example and there are thousands of others.

In an experiment conducted at Hackensack a year or so ago, a motion picture questionnaire was submitted to one thousand school children. Among other questions they were asked their favorite film. Some of the answers disclosed on investigation that many of these favorite films had been shown several years before

but were still vivid in the memory of those who saw them.

Closer to the point, however, is the story of a minister who took his son to a mid-week church film program to impress the youth with the story of "The Good Samaritan," the story so forcefully visualized in the demonstration film of the International Church Film Corporation. The Biblical film was just part of a general program. The father waited for the reaction upon his son. It came.

"Daddy, did you see the funny little cats with their tails sticking up?" the boy said on the way home. He referred to an animated cartoon which had been part of the program. Of course, there was disappointment. But a day or two later the father "eavesdropped" as the boy played with his sister. And he heard, not the story of the "funny little cats," but the parable of the Good Samaritan told with childlike simplicity, and with a toy donkey illustrating the ride of the chief priest to the temple.

The Sunday-school Board of the Methodist Episcopal Church at the recent Des Moines General Conference recommended that a nation-wide chain of religious motion picture exchanges be established to obtain proper films for churches. As the result of this new attitude of the church toward the motion picture, The International Church Film Corporation has come into existence, whose purpose it is to produce pictures for churches only, pictures with the church's viewpoint, films with the gospel message. Already it is producing films that are the products of churchmen and churchmen's minds.

The International has set a definite program of films for churches. They will be made for the churches. They will be made by churchmen. Biblical stories, the vast dramatic material of the Old Testament, the illuminating parables of Christ, will be thrown upon the screen. Dramas and comedies that are morally uplifting and news reels and educational films will be the product.

The plan calls for a nation-wide chain of church motion pictures, embracing five thousand churches. Films will be supplied to these churches every week. Churches will be able to launch forth on a regular plan of film use, without the fear that when they get started the supply of usable films will run out.

A regular program has been made out. The weekly supply of films sent to each church in the vast circuit will include a Biblical film for use in Sunday school or Sunday church service and a complete program for a recreational meeting or a children's matinee during the week. This recreational program will consist of a clean, elevating drama, a wholesome comedy, a news reel and an educational film of some sort. Travel and industrial pictures will be included.

It is a big plan, but it is being undertaken in a businesslike way. The chain of churches using the film will be closely linked, so that the films will pass along the line from church to church. In that way the distribution problem has been solved so that the plan is to be made financially easy for churches.

But even with a sound basis on which to work, the spiritual side of the project has been given the high place that it should have in any enterprise that seeks to make religious films.

It is the idea of the company to make the films it produces thoroughly representative of the viewpoint of the church. That is something that cannot be done

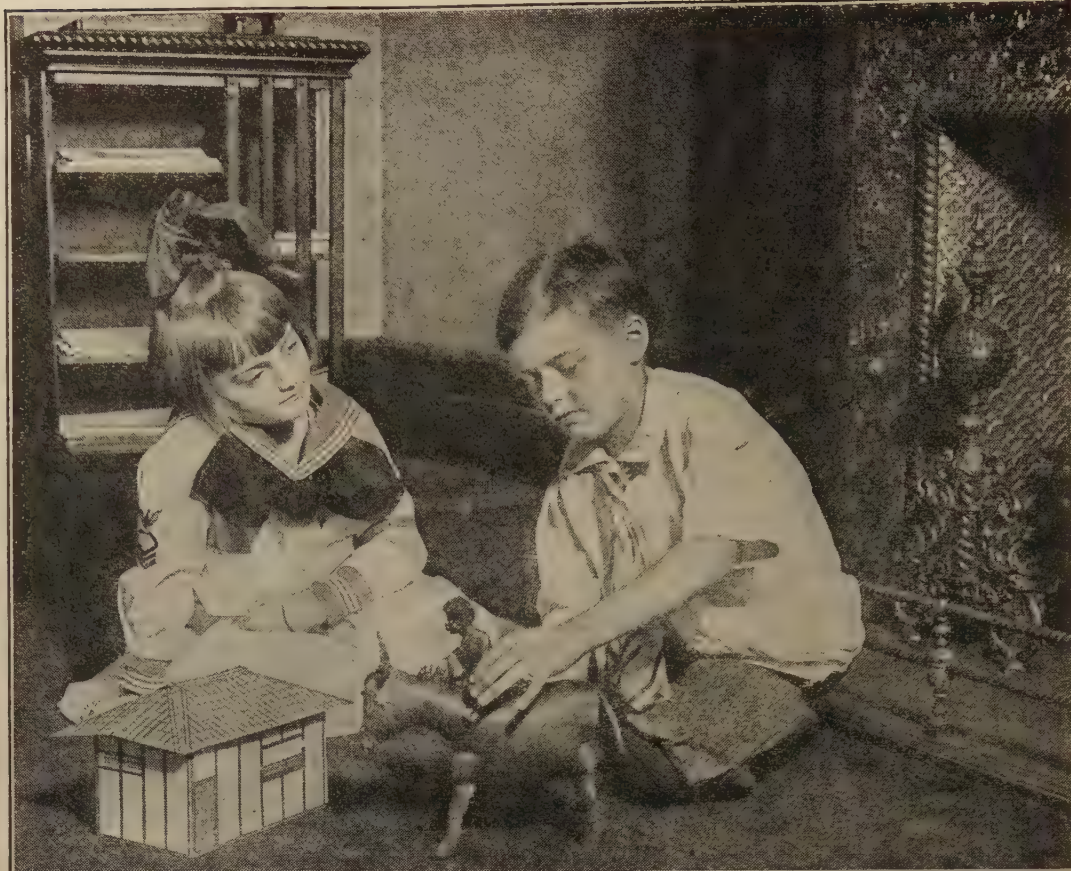


Photo by Furness

Playing "The Good Samaritan" with Their Toys

without the cooperation of churchmen. That is why so many of the films of the commercial companies are not acceptable for church use. The men in charge of their making, for the most part, have little knowledge of the church's viewpoint.

To insure a permanent religious background to the entire film output of the corporation an Interdenominational Editorial Board has been organized. On the board will be representatives of all of the principal Protestant denominations. These men will pass upon every scenario before it is filmed. They will pass upon every film before it is released. That is as close to an absolute guarantee of good faith with the churches as the corporation could get.

The corporation already has produced its first picture. Soon its full program will be under way and the churches at last will have an answer to their cry:

"Where can we get films that are fit to enter the church?"

The chief problem of education consists in using the best methods of setting to work the mental processes of the child. Anything which will help the child gain possession of the most wonderful machine God has given us, the brain, is always welcomed. The time and thought of the keenest minds have long been applied to this problem.

The eye, the ear and the hand have all been used in training the child. One can learn by writing a lesson over and over

again. Another can most quickly catch a subject by repeating it so that the ear cooperates. Another can call up the page and the line after studying intently.

All educators know the unconscious mind can set before us in our sleeping hours whole pages of the most difficult subjects, music, orations and languages. It is no wonder then that modern educators who know that eighty per cent of what we learn is learned through the eye, are coming to use the eyegate more successfully.

Charts, maps, models, pictures have been successfully used and now one of the most wonderful inventions of modern times, the motion picture, is coming into great demand. We are suddenly finding out we have a means of teaching of surpassing power. Here is something fulfilling the child's demand to make things "real."

Figures of history come back and make their bow before us. Men and women live and move and enact their dramas of life before our eyes. We travel to and fro throughout the world, looking into the beautiful spots, seeing green fields of waving grain, the cattle upon a thousand hills, great cities and mysterious waste places of the earth. The charm and value of this instrument of witchery are demonstrated by the hold it has on millions of young and old in our places of amusement.

It is the "seeing eye" which sees all things, and best of all, enables us to see them as well. With these modern methods

(Continued on page 45)

League of Friendship Letters

DEAR HELEN.

Do you remember the interesting discussions which we had at Silver Bay a year ago? "The Trouble with Our Society" was the subject of the open parliament one morning when you people told of all your troubles. We First Church delegates kept quiet. We felt our trouble was the fact that we had no society. But we went home determined to do things, and I am writing now to tell you what we did. Our organization is really fine and it works well, but it is quite different from the young people's societies which you were discussing.

We have a beautiful church. It is the place where our fathers and grandfathers and even our great-grandfathers went to worship God. We are proud of old First Church. But with the passing decades the community has changed, and old members have moved away and the newcomers are poor. For several years we have had "social work," as the elders express it, and now about two thirds of our church school come from the neighborhood. As children, we simply mixed and thought little about it. But in our teens we began to see differences and to draw apart. The girls of our set had our private school and social engagements to talk about. We forgot about the others, many of whom had to go to work with only a grammar school preparation. There was a great difference between the church and the church school, and many people in the church did not know each other.

At Silver Bay we saw this was all dead wrong! Do you remember those wonderful talks on World Friendship? The missionaries were most thrilling! At first it seemed so far away, but later we learned we must make friends in our own church and community as a foundation for world friendship. We had a vision of service! What were we to do? How were we to meet the need of our own church? We talked it over again and again. When we came home, we went to a wise woman in the congregation with our problem, and discovered that she felt just as we did about many of these things. Of course, we made her our chief counselor.

For rally day in early fall, we asked all the teen-age boys and girls of the church to come together for a picnic supper. Everybody was invited—neighborhood social clubs as well as the church-school classes, including teachers and leaders. We had a fine feed. After supper, we Silver Bay people told of our desire to work together, and talked of many things which we wanted to do during the winter. We decided to organize, and that very same evening we elected officers and appointed a committee to draft a constitution.

After several meetings, we finally formulated the purpose of the organization: "*To cultivate the spirit of friendship in the church, throughout the community, and for the people of every nation.*" While we really represented the teen-age department of the church school, including all class and social club activities, we wanted a different name. "The League of Friendship" we decided would best suit our purpose.

We have a constitution with eight articles and nine by-laws, but the most im-

PURPOSE of the LEAGUE OF FRIENDSHIP

To cultivate the spirit of
friendship in the church,
in the community, and
for the people of every
nation.

portant points are that the Church-school classes are the permanent units of the league, and other units are organized for special work. This is the way we managed. We made a large poster, listing everything we would like to do during the year. Then we each signed up for the work which appealed to us most. Of course, we wanted to do everything all at once. But you know how high school limits our time. The chance to choose and sign up for a short time was great. It enabled us to do many different things during the year. Before we had time to get tired of a thing, six weeks were passed, and we could change. "Sign up for six weeks" became a slogan which worked very well. The music unit illustrates what I mean. We have a wonderful organist and choir director. In planning our own services of worship, we felt the need of instruction in church music. We could not come to regular choir rehearsals. But we managed to meet with the director for six weeks of study. And how proud we were when she let us come into the Easter processional!

Some of the units demanded more than six weeks of work. After a most interesting time, the Girls' Supper Club signed up for a second six weeks period. We all benefited by that choice, for the club provided a good feed for the monthly League of Friendship meeting. That reminds me. You should have tasted Clara's chocolate cake! Clara is one of the neighborhood

girls who lives down by the tracks. Nobody knew that she could make a cake like that. "Clara grew two inches when she baked that cake," the mother reported to our social worker. But let me tell you, Clara grew over two feet in our estimation. Why, not one of us private-school girls can bake a cake, not to mention that wonderful creamy top!

So far this sounds like a girls' society. But the boys were busy too. The Intermediates did many things. It was funny to find ten-year old Jack counting the time "till I am twelve, when I can belong to the League of Friendship." "Study-Serve" seemed to be the motto of the young men who signed up for mission study. After six weeks with a text book, they spent the next six weeks "Making Life Count" with the foreign boys of the public school near by. Some evenings they handled as many as eighty boys. The club was very popular. Why even Dad peeked through the windows to watch the boys at play. It was great to see our Senior boys handle those little fellows. But they were not all little. There was big John Polak. John was the leader of a gang which gave much trouble in grammar grades. After several evenings with the boys' club, John appeared on the playground offering to assist the teacher in directing games.

Meanwhile the girls' Mission Study Unit learned to be real "Comrades in Service." We found many ways in which to help in our own church and community. We rallied around the social worker.

"Do you need me in your business?" became the customary greeting. She kept us busy. We looked up lost and absent pupils of the church school. We helped with hand work in the children's clubs. We planned parties for little children, and in the spring took them to the country to find flowers. The Service Secretary of the League answered all calls for special help, and found some one to do the work. Our best friends were the little folks at the orphans' home. We took them for auto rides and outings. On Mother's Day, we invited them to dinner and gave them a happy afternoon in a real home. And what fun we did have working up an entertainment which we gave at the orphanage one evening. We found some real musical and dramatic ability in the neighborhood. The evening Mary invited us to her home on the hill for rehearsal, we all went to the kitchen to make fudge. And later she ordered the car to take the crowd home. It did help us to become better acquainted.

We had no regular Sunday evening meetings. Some of us live a long distance from the church, and in many homes Sunday evenings are kept for family gatherings. We always met on Sunday mornings, for we conducted the worship in our depart-

THE LEAGUE OF FRIENDSHIP

WORK FOR THE WINTER

What would *you* like to do?

SIGN UP!

BIBLE STUDY	GIRLS' CLUBS	MUSIC	CHILDREN'S WORK
	Supper Club Sewing Class	Orchestra Choir Special	Help with Stories Games Handwork Outings
MISSION STUDY	BOYS' CLUBS	DRAMATICS	OTHER SUGGESTIONS
"Making Life Count" "Comrades in Service"	Handicrafters Hikers Carpentry Class Scouting	Plays Entertainments	

ment of the church school. On several occasions we had a special Sunday evening meeting, and five times during the year we conducted the Sunday afternoon vesper service of the church.

The classes and clubs all had some week-day work, and once a month we had a League of Friendship business meeting and social. This brought all the units together. We heard reports and made plans for the next month. The chairman of the entertainment committee was responsible for the social side of the evening. She always worked through a class or unit which furnished the entertainment. We never knew just what was coming. What a "Night of Mystery" those sophomore boys gave us. And how funny the boys were in "Mary Jane," a simple shadow play. The monthly Friendship meeting was a great event made up of fun and frolic as well as work to be done. We always managed to mix work and worship in a way which made us want more.

We seized every opportunity for good things. One Sunday morning six Chinese in Y. M. C. A. uniform came to our church service. The boys invited them to come to our Friendship social that week. How thrilled we were with the tricks of one who proved to be a Chinese athlete. They wrote all our names in Chinese and explained the meaning of those queer characters. We stayed an hour over time that evening. It was too interesting to go home. We never can forget the young man who spoke through an interpreter asking that Chinese and Americans be friends.

I must tell you some time of our Syrian supper and the fine friend we found in an Armenian student at college. Right here at home, you see, we were making friends with people of every nation.

Of course you remember that adorable Miss Brown who sailed for Japan shortly after the Silver Bay Conference. We "adopted" her. She was glad to have that contact with a church even though we do

not support her missionary work. We sent her a steamer letter, and later packed a Christmas box with pretty things a girl would like. You should see the letter which she wrote to us. It was *yards* long, on that beautiful Japanese paper!

Oh, it is quite impossible in this letter to tell you all the things which we did. Imagine our president trying to report it all in three minutes at the annual church meeting! We made a poster report. Each unit of the League prepared a poster showing the work of the year, and our president simply summed it all up in his report.

It was a perfectly wonderful year. It meant much to the church. But best of all was the fact that we made friends with the folks around us just because we did things together "in a most democratic way" as our chief counselor would say.

Yours democratically,

ELIZABETH.

CONSTITUTION OF THE LEAGUE OF FRIENDSHIP

ARTICLE I

This organization shall be known as "The League of Friendship of the Church."

ARTICLE II

The Purpose

ARTICLE III

Membership in the League shall be composed of the organized classes and clubs of the Intermediate-Senior Department of the church school, and such other units as may be organized from time to time. The church-school classes shall constitute the permanent units of the League.

ARTICLE IV

The officers of this organization shall be a President, Vice President, Secretary, Treasurer, and a Service Secretary.

ARTICLE V

There shall be an executive committee consisting of the executive officers and the Chairmen of the committees of the League.

ARTICLE VI

No moneys of the League shall be expended except by appropriation of the executive committee.

ARTICLE VII

Ten members of the League shall constitute a quorum.

ARTICLE VIII

The constitution may be amended at any regular meeting of the League by a three-fourths vote of the active membership after notice of the amendment has been given at a preceding regular meeting. The vote on amendments shall be taken by roll call. No amendment to the Constitution shall go into effect until approved by the Senior Council.¹

Under Our Flag

A Patriotic Pageant and Exhibit

Using the Project Method in a Church School

By Alma N. Schilling

This project is the work of the boys and girls of First Presbyterian Church School of Yonkers, N. Y. While it was originally a Children's Day project, it may be developed at any time during the year.—The Editors

The Development of the Project

JUNIORS were singing Easter Carols on a fine spring morning, when there came a call for "America the Beautiful." The superintendent asked: "Are there any boys and girls in our country who do not have the good things which we enjoy?"

Quickly came the response:

Indians, Eskimos, Cowboys, Prairie Children, Mountaineers, Lumber jacks, Negroes, Chinese, Japanese, Mexicans, Porto Ricans, Hawaiians, Filipinos, Italians, Russians, Poles, Bohemians, Jews, Armenians, all the foreigners.

The names were written on the black-board in the order given. The immigrant list crowded the board, and there was no room for many more who were mentioned in the next few minutes.

"When we were riding on the train through the Indian country, we saw little huts and houses all along the way," said Garet, who had recently returned from the Southwest. "Those boys and girls do not have a chance to go to a church school like ours. I have some pictures which show how they live. I saw the snake dance, and I have a piece of the rattle snake's tail."

Others told of friends on the far frontier. But soon we discovered that we knew very little about many of the boys and girls who live under our own American flag.

"Who will tell us more next Sunday?" asked the superintendent.

Hands went up. "My mother was a

librarian at Hampton Institute. I will ask her about the Negroes."

"I have some postcards which father sent from the South, and some cotton too."

"Would you like some pretty lace from Porto Rico? Mother got it from the girls in a mission school. We have pictures of the pineapples and of people making hats."

"I remember the stories about the Japanese and the Eskimo in *Everyland*. It has fine pictures and stories. I'll look up my back numbers."

In this way the project began in the Junior Department on a Sunday morning.

A Saturday Hike

The next Saturday, Junior boys delayed in starting on a hike discovered pictures and pamphlets which happened (?) to be lying around.

"Here's where the Navajo Indian lives. A hogan for a house!"

"Look at the lumber jacks. I would like to take a trip through the North woods."

"Must be tough to live in the city like this—with no place to play."

"See the Indian picture writing in this *Everyland*. I wonder what it means."

"And in this *World Outlook* I found some great pictures. See the mountaineers. Sergeant York at home in Tennessee, with his mother and sister. Why, Lincoln lived in a log cabin like this. He was a mountaineer, too."

Raymond remembered a little log cabin which he saw in a Sunday school in Vermont. "I think I can make one like it," he said, and all the way to the woods talked about his plans for a mountain scene. Later in the day when crossing a creek on an uncertain log he exclaimed: "Gee! I wouldn't like to live in the mountains if I had to cross streams on a log like this. We must make a foot-log to put across our mountain stream."

The boys caught the spirit. Paul picked up some birch bark: "Do you remember Hiawatha and the way the Indians made canoes?" he asked. "I'll try to make a canoe of this bark."

"Those old cat-tails will make fine bamboo for a Filipino house," some one suggested. "We can weave them together with marsh grass and thatch the roof."

The boys returned loaded with treasures great in their possibilities.

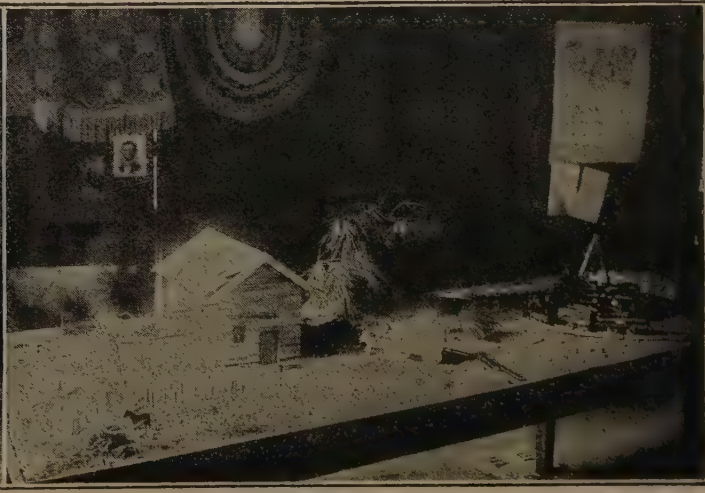
"What are you going to do with that stuff?" asked an early comer who discovered the queer collection in the Junior room on Sunday morning. The boys were busy explaining when Charles came in with a wigwam, a birch bark canoe, and a loom with a rug on it.

The Navajo Hogan

Soon Sidney appeared with a book. "I brought this book about the Navajo Indians. It tells how they live. Here is the



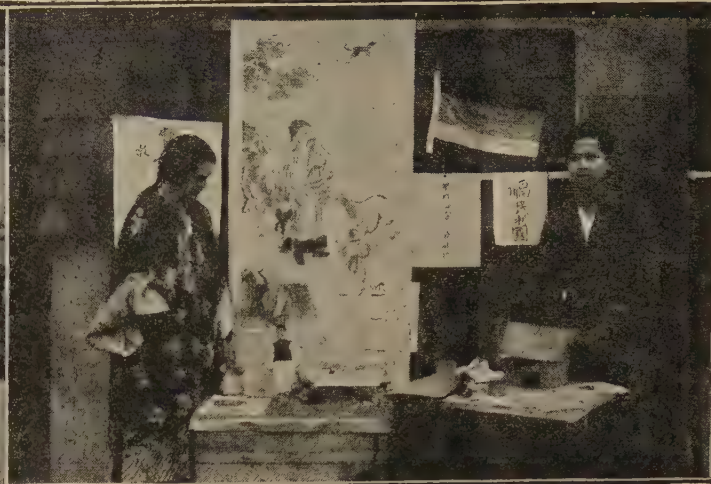
The Indian Village



The Lumber Camp



The Filipino Corner



The Japanese Corner

hogan and a picture of the sweat lodge too. We have lots of Navajo rugs at home. I can bring one and we can put it up in our class corner." A group gathered around Sidney, who told tales of the Navajo as he pointed to the pictures in his book. Some one remembered the model of a Navajo hogan at the Museum of Natural History and suggested a trip to the museum to see how it was made.

So it happened that seven lively Junior boys and three girls spent a beautiful spring Saturday at the museum busy with notebooks and pencils seeking suggestions of things to make, and Sid and his friends afterwards spent many hours constructing the Navajo village in accordance with plans evolved from what they saw.

Juniors who heard the story of the Indians who traveled two thousand miles for the white man's Book of heaven were interested in the Indian gods of seed-time and harvest which we discovered in the Indian section. In the Junior service of worship they told of the Indian belief in these gods, and as a message to the Indians the department sang, with more meaning than ever before:

"We plough the fields and scatter
The good seed on the land.
But it is fed and watered
By God's almighty hand."

The Home of the Eskimo

"We would like to be Eskimo girls," announced the president of the fourth grade class. "Helen told us of the summer house and the igloo of the Eskimo which she saw at the museum. May we come back after children's sermon this morning? We want to plan an Eskimo village." Of course, they came back.

Helen hunted through the *Everyland* Eskimo picture sheet to find the summer house. "It is easy to make. Just two sticks crossed at each end with a pole on top. Cut cloth to look like skins and throw it over the pole. Hold it down with stones. We can put stones in front for the fire place. And see the fish drying in the sun. That's

easy. Just make a little frame and model clay fish." The igloo was made with an old derby as its foundation, covered with cotton and white paper and marked with pencil to look like blocks of snow.

"Nancy, down in the Primary Department, has a real Eskimo doll," added Janet. "I'll ask my sister who plays with her to borrow the doll for us next Sunday."

So Eskimo dolls were dressed in cotton to look like fur, or skin suits cut from old kid gloves.

Plans for an Exhibit

For several weeks the project developed in this way. Work and worship were closely correlated and social gatherings were a part of the educational project. No mention was made to the school of the leader's plan for a pageant and exhibit, but the idea of an exhibit came when the Juniors were at work one morning.

"Don't you think the little children would like to see some of the things which we have here?" asked one of the girls. That started a discussion. No adult committee ever considered more carefully the problems involved in the development of a project. Listen to the conversation:

"We can ask the primary children up some Sunday morning."

"No, there will not be time. They have their lessons and so do we."

"Some of the children come on Mother's Club day. Let us ask them on a week day, and invite the mothers, too."

"Why not ask the Seniors, and other people in the church? Everybody!"

"We can plan something like an exhibit with tables all around the room. Fix it up to look like a map of the United States. We now have the Eskimo over in that corner. Add the Indians and the Mountaineers and the Japanese and all the other people. We ought to have a real map on the wall to show where the different people live.

"Then when the people come we can tell them what it is all about."

"Oh, I have a Navajo rug. I'll bring it

and wear it for a costume," added Sid, who was busy with his hogan.

"It would be fun for all of us to dress up," suggested Betty. "I have been working on the Japanese. I can be Honana and wear a Japanese costume."

"Let us invite people to come next Saturday."

"No, that will be too soon. If we represent all the people under our flag, we shall need more time to get ready."

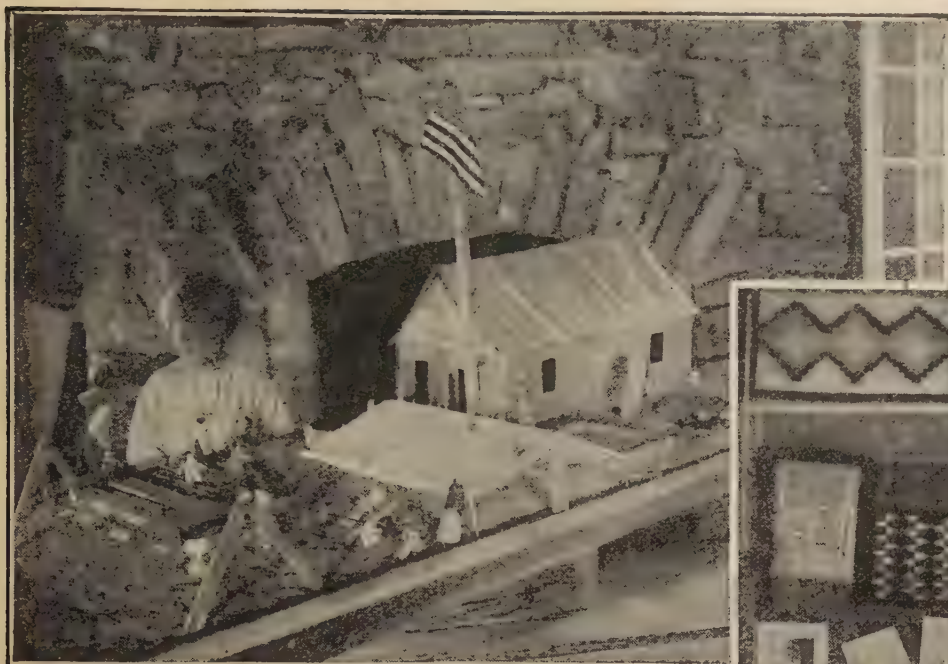
Then they discovered they had not enough classes for all the people, and decided to invite Intermediates and Seniors and the little children to help.

Up to this time the project had developed rather slowly, for nothing was forced. But the plans for an exhibit kept everybody busy for the next three weeks. One thing suggested another. As soon as Sid tacked up his Navajo rug, Betty hastened home for her Japanese pictures and a tiny jinrickisha. An old screen, a large fan, and a few pictures made "my room in Japan" where Honana went to visit grandmother.

The Intermediates and Seniors responded to the call for help. "What next?" was the question as they came into the exhibit room. High-school boys built a lumber camp, made a Mexican mud house, and constructed a Chinese village. They provided a home for the Negro who had been neglected by the Juniors. A thirteen-year-old boy offered to "engineer the Eskimo village." The girls were delighted with his assistance. He was clever in constructing a dog sled and a kyack from the wreck of a bamboo umbrella.

The Model House

A class of eighth-grade girls decided to take children of the city. "We can dress dolls to represent the people who come from other lands," suggested the president. It happened to rain on the day when the class planned a hike; so the teacher took them to see a school exhibit. The girls were delighted with a doll house made of two orange boxes. On the way home



The Eskimo Summer House

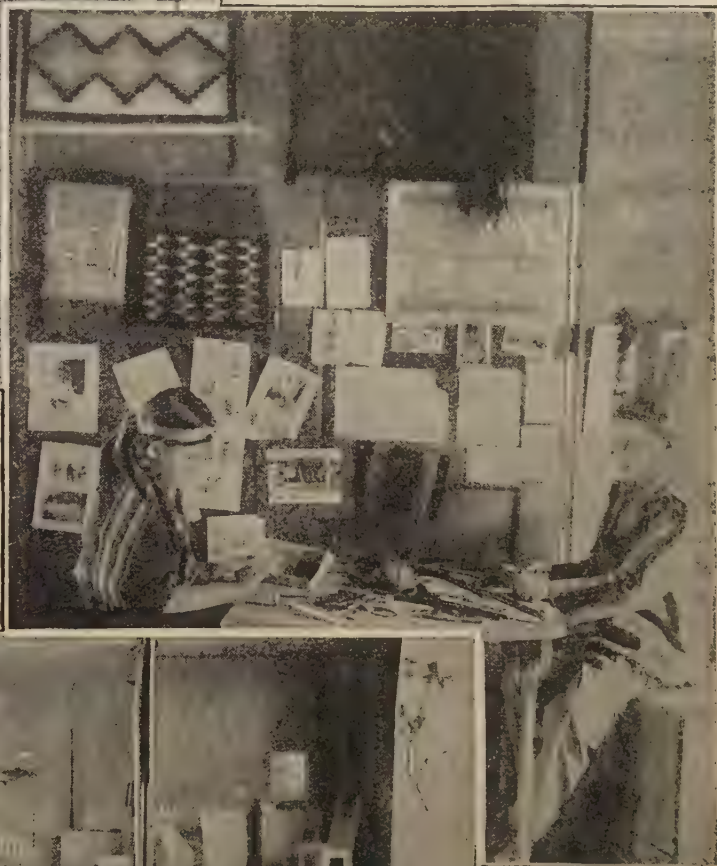
from the city, as the elevated train came through the tenement section, Betty exclaimed: "Oh! oh! oh! I have an idea! Make a tenement house to show the way these people have to live and in contrast a model house to show how we would like to have them live." The girls were most enthusiastic over this new plan. Three of them crowded into one seat to discuss the model house, while the others talked of the tenement.

A younger brother made the tenement house. Two small wooden boxes which he found in a junk pile in the basement made a fine foundation. When the exhibit was complete, it looked quite like a tenement house. Children played on the cobble stone street, bedding hung out of the windows and washlines waved across the court. From the rear one got a glimpse of the tenement home—in crowded quarters a mother and her children making artificial flowers.

In contrast stood the model house with its clean white paint. Kitchen, dining room, living room and bedrooms were carefully considered with furniture and furnishings complete in every detail. Grass grew in front of the house. There were flowers and a bird bath and a place for children to play.

Much might be written on the development of this project, but the above is

sufficient to show something of the method and the keen appreciation on the part of the pupils. It was *their own work*.



Weaving Rugs

boys and girls who live under our American flag, whether in the United States or across the seas; in every place where our flag rules, should have the opportunity for the larger life under the Christian flag.



The Tenement and Model House

While it began with younger Juniors it developed into a whole-school project with the finest spirit of cooperation. The first contribution—the little wigwam—led to the larger exhibit which included all the people under our American flag. Much information was absorbed by the boys and girls as they prepared this exhibit, for books, pamphlets and story material were always available for ready reference in answer to questions which were constantly arising. Through this closer contact with the people

The hundred exiles who in simple heroic fashion crossed the Atlantic in their little barque of a hundred and eight tons, while merely aiming at freedom of worship for themselves and their children, were really bringing to new and pregnant issue the long and resolute struggle of the centuries. We can see now that they were almost unconsciously pointing the way to a broader and freer life for the English-speaking people on both sides of the sea.

Rev. JOHN BROWN, D.D.



NOVEMBER

Let us be thankful for all the good year;
 Spring with its beauty, summer so dear,
 Autumn with harvest, winter at hand;
 And love, life and home in our dear native land!
 NANCY BYRD TURNER

The Christmas Spirit*

A Christmas Play

By Elizabeth Heywood Wyman

CHARACTERS

Virginia—a little girl who wants to believe in Santa Claus.
Harry—her brother.
Isabel—a friend.
Hazel—another friend.
Christmas Spirit—indispensable at Christmas Time.
Santa Claus—the children's friend.
Brownie Strong and Brownie Handy—Santa's helpers.
Red Cap—Santa's swift messenger.
Twinkle Eyes and Sharp Ears—Santa's reporters.
Jumping Jack—an animated toy.
Jack-in-Box—a surprise package.
French Doll—the best of all.

STAGE SETTING

SCENES I AND III. If possible hang back and side curtains of inexpensive cheese-cloth to form background. Out of black paper cut a silhouette of a fireplace and place back-stage, center. Throw a red light throughout scenes.

SCENE II. Buy the necessary amount of crepe paper, stretch full length and cut into short width streamers. Sprinkle with artificial snow and hang over the white curtains. The streamers should be fastened on wire or heavy twine, and if hooks are placed at the top of the white curtains, it will take but a scant minute to put them in place. Remove fireplace. Jack-in-Box (see illustration) is placed right, and doll stands at left. Throw white light throughout scene. If a piece of gauze is stretched across the proscenium arch, the play will seem as a dream to the spectators.

THE CHRISTMAS SPIRIT

SCENE 1. *Child's room, with fireplace at center back.*

(*Curtain rises, disclosing Virginia sitting in front of fireplace reading. As she reads to herself, some one behind the scenes recites, "Twas the Night Before Christmas."* At close of poem *Virginia speaks.*)

Virginia: That's the most bee-utiful poem.

Harry: (*Rushes in.*) Hello there, sis. What are you doing?

Virginia: Oh, Harry, did you ever see Santa Claus' cunning little reindeer?

Harry: Naw. What you reading, anyhow? (*Looks over her shoulder.*) Aw, that silly stuff. Teacher read it to us in school yesterday.

Virginia: But don't you believe in Santa Claus or anything?

Harry: Well, you never saw him, did you?

Virginia: (*Doubtfully.*) No-o, but the books tell just what he looks like and all. (*Eagerly.*) Do you suppose praps I might see him, tonight, if I looked out of the window after it's all dark?

Harry: (*In a superior way.*) Well, perhaps seeing you're such a kid and a girl too, you might try, but I'm not going to get fooled. I'm too old for that.

Virginia: I'm going to hang up some stockings like the story, and then Santa Claus will just have to come. Anyway, he said he would in the letter he wrote me. Don't you remember, Harry?

Harry: Yes, but— (*Stops short.*) Oh, all right, sis.

Virginia: (*Goes to table.*) Oh, goody,

Harry. Mother's left her sewing here. (*Pulls out stockings.*) You write the names so Santa Claus will know what to put in. (*Harry writes.*) Wouldn't it be dreadful if he made a mistake and gave us some grown-up things. (*Holds up stockings one by one.*) Here's one for daddy, and one for mother, and one for you, and one for me. Now let's pin them up. (*Holds up stockings.*) This beautiful long one is for mother because she's just the loveliest mother I ever had. (*Takes up sock.*) Doesn't daddy's look funny? It isn't nearly as big as mother's, but I don't believe he'll care. Big men never get so many things for Christmas. (*Takes Harry's.*) Here's yours. It'll hold quite a lot. Do you think it's big enough?

Harry: Sure thing, sis. He'll manage somehow.

[*Virginia*: (*Looks at her own anxiously.*) Mine's awfully little. I don't see how Santa can ever get my new dolly in it. Do you?

Harry: I tell you, sis; you take one of mother's out of her basket and I'll pin your name on it.

Virginia: (*With a giggle.*) He'll think I have awfully big feet. Do you really suppose he won't care, Harry?

Harry: Sure he won't, sis. Girls always get a lot. Give it to me. (*Pins it up.*) Here come Hazel and Isabel. I'm going out with my sled. (*Exit.*)]

(*Enter Hazel and Isabel.*)

Isabel: My mother told me I could stay until six o'clock. I think she's fixing something for our Christmas tree.

Hazel: Mine told me to run out and play. She said little girls shouldn't see too much on Christmas Eve.

*The paragraphs within brackets may be omitted.
 Copyrighted, 1920, by Elizabeth Heywood Wyman.

Virginia: Look what I've been doing. I've hung up all our stockings just where Santa Claus can see them when he comes down the chimney.

Isabel: Do you believe there's a Santa Claus? I don't. All the girls say there isn't any and they'll think you're an awful baby if you do, won't they, Hazel?

[*Hazel:* Yes, I don't believe there's any. I heard my mamma talking to my papa about it.

Isabel: What did they say?

Hazel: Well, I know, but I'm not going to tell.

Isabel: You think you're awfully smart. Anyway I know what I'm going to get for Christmas. I'm going to have a great big doll.

Hazel: It isn't going to be as nice as mine.

Isabel: Yes, it is too, and my doll is going to be as big as a baby. You see if it isn't.

Hazel: Well, it isn't going to be as nice as mine.

Isabel: Yes, it is, too.

Hazel: No, it isn't.

Virginia: Oh, girls, Santa Claus will hear you and he won't like it at all if you talk that way.

Isabel: (Crossly.) There isn't any Santa Claus, I tell you.]

Hazel: Santa Claus is— It's just— (*whispers to Isabel*). (*Aloud.*) Isn't it, Isabel?

Virginia: (Almost in tears.) But he answered the letter I wrote him. I found a note in the fireplace.

Isabel: Aren't you a baby!

(*Piano begins to play softly.*)

Virginia: Oh, girls, where is that lovely music?

Isabel: I don't hear any music.

Hazel: Neither do I.

(*Enter Christmas Spirit.*)

Christmas Spirit: Can you see me, Virginia?

Virginia: Oh, how beautiful, girls, look!

Hazel: Look at what?

Isabel: I don't see anything.

(*The two girls busy themselves with their dolls.*)

Christmas Spirit: (To Virginia.) You didn't see me, Virginia; but I've been right near you all the time you were hanging up the stockings for daddy and mother and brother Harry. How would you like to go with me to see Santa Claus in his workshop?

Virginia: Oh! Oh! Then there is a Santa Claus!

Christmas Spirit: Of course there is. I go about with him every year all over the world. People don't often see me, but Santa could never do all he has to do without me.

Virginia: And you're really going to take me to see him!

Christmas Spirit: Yes, if you want to.



Jack-in-Box

Virginia: Oh, goody, goody. And can Isabel and Hazel go too?

Christmas Spirit: I'm afraid not.

Virginia: Oh, dear—they're my best friends.

Christmas Spirit: I'm sorry, dear, but they can't hear me or see me, and so I couldn't possibly take them to see Santa Claus. They don't even believe there is a Santa Claus. But I tell you what we'll do. We'll just put them to sleep now. Perhaps we'll be able to bring Santa Claus back with us, and when they wake up I'm sure they will be able to see him.

(*Goes over to Hazel and Isabel and waves her wand over them, singing to the tune of "Sweet and Low."*)

Sleep and dream, sleep and dream,
Dream of the lovely Christ-child,
While the stars of Christmas gleam,
Dream of his mercy mild.
Dream of love beyond our ken,
Sent from heaven to mortal men,
Bringing goodwill to all.
Dream, my little ones, dream, my pretty ones, dream!

(*Curtain.*)

SCENE 2. Santa Claus' Workshop

(*In background boy dressed as jumping-jack, and girl dressed as French doll. Two brownies are seated working over a sled and a wagon. Jack-in-Box, left.*)

(*Enter Santa Claus.*)

Santa Claus: Hurry up there, my lads. It's getting late, and I may need that sled and wagon. Red Cap ought to be back now from his trip to earth. (*Two brownies hammer busily on sled and wagon.*)

(*Enter Christmas Spirit and Virginia.*)

Santa: Well, well! Here's a little earth child. She must know you very well, Christmas Spirit, or you could never have brought her all the way to my house.

Christmas Spirit: This is Virginia, Santa. They told her there wasn't any Santa Claus, so I brought her to see you.

Santa: Ho. ho! You can't kill the old chap yet. The children couldn't

get along without him. Didn't you get the letter I wrote you?

Virginia: (Timidly.) Yes, sir!

Santa: And didn't you hang up your stocking? I might want to put a sled in it. Ho, ho!

(*Two brownies have stopped their work and have crept up to Virginia.*)

Brownie Strong: What's she made of?

Brownie Handy: Will she break?

Santa: Here you, brownies! Back to your work. She's a little earth child, and you musn't touch her.

(*Red Cap enters on a run.*)

Red Cap: Quickest trip I ever made. Round the earth in ten minutes with my magic cap. All the children are expecting you, Santa. I picked up two letters for you. Thought I got 'em all on my last round. (*Hands letters to Santa.*)

Santa: (Opens letters.) Well, well! Bless my soul! Here's a little girl who never saw the snow till this year. Now she wants a sled so she can ride down hill with the other boys and girls. Brownie Strong, finished with that sled?

Brownie Strong: Yes, sir. Just finished.

Santa: Take it out and load it on my sleigh. Can't disappoint that little girl. (*Opens other letter. Chuckles.*) Now what do you think this fellow wants? What do you guess, Virginia?

Virginia: I think maybe he wants a wagon.

Santa: Well, well, well! What a bright little girl you are. That's just it. Wants to ride down the sidewalk when the snow is gone. Brownie Handy, that wagon finished? (*As Brownie nods.*) Take it out. (*Brownie wheels wagon off stage.*) Pretty big sleighful I'll have this year, but my reindeer are strong. Most time for me to get off, too. Not much left in the shop. We'll call Twinkle Eyes and Sharp Ears. They can tell me if we've missed anybody. (*Claps his hands.*)

(*Enter Twinkle Eyes and Sharp Ears. Twinkle Eyes has on huge pair of goggles. Sharp Ears has telephone operator's cap.*)

Santa: Look all over the earth, Twinkle Eyes, and see if you can find any child that we've missed.

Twinkle Eyes: (Peers about.) I see a little boy way off out West. It's snowing, and his papa hasn't come back from town, and he's crying because he's afraid Santa Claus can't find his house. I don't think he's on your list, Santa.

Santa: That will never do. Christmas Spirit, put him to sleep and send him a pleasant dream, and we'll find a toy. (*Piano plays softly tune of "Sweet and Low," and Christmas Spirit waves her wand slowly as Santa looks about and finally stops at Jumping-Jack.*) Just the thing! (*To Brownies who have just crept in and are looking curiously at Virginia, touching her with their fingers, etc.*) Here, Brownie Strong and Brownie Handy, bring out Jumping Jack, and show Virginia how he can jump. (*Two Brownies lift him out by the elbows.*)

First Brownie pulls string fastened to back of his collar. He lifts arms and legs in jumping-jack fashion.

Virginia: (Claps her hands.) Oh, what fun! Do it again. (Brownie repeats.)

Santa: (At close of performance.) There, we don't want to wear him all out before Freddie gets him. Take him out, Strong and Handy. (Brownies carry him out.)

Santa: Now, Sharp Ears, do you hear anything?

Sharp Ears: I hear a little newsboy in a poor tenement. He's telling his mother that he has a picture book to give his little sister, but he hasn't a cent to spend for his brother.

Santa: We can't have that. (Looks around.) Doll won't do. (Goes over to box.) What's in this box? I've forgotten. (Raps on the side. Boy dressed as jack-in-box pops out.)

Virginia: (Shrieks with joy.) Oh! Oh!

Santa: (Holding his sides with laughter.) Come along now, brownies. Put him back and load him on the sleigh. Time we were going. (Brownies shut box. Just as they have it closed, out he pops again, and they jump back in fright. They close it again and shove it off.)

Virginia: But there's the dolly. You're not going to leave her all alone!

Santa: No, no, no! Of course not! Strong and Handy, bring her here. (Brownies take hold of her arms. She walks out stiffly and stands in front of stage. Santa Claus presses upon her body and she says "Mamma.")

Virginia: She's the very loveliest of all! (Shyly.) Is anybody going to have her?

Santa: (Winks at others.) How about it, everybody? I move we take it to a little girl whose name begins with "V" and ends in "a." All in favor say "Aye."

All: Aye!

Santa: But you mustn't tell. It's a secret.

Virginia: Oh, goody, goody! I guess!

Santa: Dear, dear. Little girls mustn't guess too much. Take the doll, brownies. Tuck her in well so she won't catch cold and lose her voice. (Brownies walk doll off stage. Handy presses her shyly as they are going off and she cries "Mamma.") Red Cap, Twinkle Eyes, Sharp Ears, bring around the reindeer. We must be off. (The three run off stage. In a moment sleigh bells are heard.) (To Virginia.) Ready now, little girl. We'll drive down the Milky Way and say hello to the man in the moon. He's a good friend of mine. Come on, come on. (Takes one of Virginia's hands and the Christmas Spirit the other, and they start off stage as curtain falls.)

SCENE 3.

(Same room as in first scene. Hazel and Isabel are asleep in chairs. Sleigh bells are heard outside.)

Isabel: (Rubs her eyes and wakes up.) What's that?

Hazel: (Also wakes up.) I hear sleigh bells.

(Santa Claus enters with Virginia.)

Santa: Hello, hello! Anybody here that doesn't believe in Santa Claus?

Isabel: We all do now.

Virginia: Where do you suppose I've been? To Santa Claus' house, and he has the most interesting toys; haven't you, Santa Claus?

Santa: Of course, of course. Finest in the sky.

Virginia: And we came sliding down past the moon, and the man in the moon leaned out when he saw us and he waved his hand.

Hazel: Oh, take me back with you, Santa.

Santa: Can't do it. It will be broad daylight now by the time I get started back. Lot's to do. Have to get to — Sunday school in about five minutes, then all around the world—United States, Europe, Asia, Africa, everywhere where anybody knows me. Come along now. What do you want of me? (Goes to fireplace.) I see. Stockings to fill! (Reads.) Mother, daddy, Harry, Virginia. Can't do it till you youngsters are all in bed.

(As they are crowded around the stockings, the two brownies enter softly, one from each side, creep up and tweak the girls' hair. Girls turn around with a little scream. Brownies turn somersaults and play other antics while girls look on delightedly.)

Santa: You young rascals, how did you get here?

Virginia: (Excitedly.) I know, I know. They were on the runners of the sleigh all the time and you didn't know!

Santa: (Laughs.) Ho, ho! Well, the youngsters will play on Christmas Eve, but now you're here you might as well make yourselves useful. Go get that—you know what—then when somebody's asleep we'll put it in this stocking. (Holds up Virginia's stocking and laughs again.) Ho, ho! (Brownies run out. Turns to children.) Now if you youngsters don't make up your minds to go to bed, I'll never get my work done, never in the world.

Isabel: Please, Santa, let me tell you something. I was asleep when you came, and I dreamed that I was the little lame boy down the street, and I was so poor, and I was afraid you weren't going to bring me anything for Christmas. I'm going to ask my mother if I can't take my money out of the bank and buy him something, and you won't forget to stop at his house, will you, Santa?

Santa: No, of course not! We'll see that he has the best Christmas yet, you and I.

Hazel: Isn't that funny? I had a dream too. I thought I went to see Angelique Mantelli. She's a little girl in our school and she's been sick. She did so want a doll for Christmas. I'm going to give her Corinne. She isn't new, but she's

my own 'dearest doll, and I know she'll love her.

Santa: She certainly will, and I think I have a carriage in my sleigh that will be just the thing!

Hazel: Oh, how lovely! Won't she be pleased!

(Piano plays softly and Christmas Spirit enters, smiling at the children.)

Hazel: Oh! Oh! Isn't she lovely?

Isabel: Who are you? You're such a pretty lady.

Christmas Spirit: I'm the spirit of Christmas. I come down to earth each year to bring love and kindness and joy to all who will have me. Will you keep me with you this Christmas time?

Hazel: We want to keep you all the time; don't we, girls?

(All run to her and cling to her as she smiles down on them. Curtain falls on tableau. Some one sings "Holy Night." During the singing, curtain is again lifted.)

(As encore, characters may be grouped on stage with Jack-in-Box popping out, French Doll crying "mamma," and Jumping Jack performing in turn. At a signal they all sing "Kris Kringle is Coming," or some other jolly Christmas song.)

How We Observed Thanksgiving

IN our Primary Department of sixteen classes we had been learning a Thanksgiving song about bringing in the fruits of the harvest, and letting the needy have a share in these gifts of God.

In four of the classes we asked each pupil to bring either one potato or turnip, in four other classes for each one to bring an apple or orange, four other classes to bring a penny each. With this money the teachers of those four classes were to buy flour and cocoa. We made the requests light, for we did not want any child to feel that he could not have a share in it.

On the Sunday preceding Thanksgiving when these gifts were to be brought, we had one large basket of potatoes and turnips, another of apples and oranges, a twelve pound bag of flour, and four cans of cocoa.

We talked about God's gifts to us, and the children learned a blessing to ask at the table. In homes where they did not do this the children said they would ask mother and father to let them ask the blessing. The gifts were afterwards sent to the Home for the Aged of our church.

GRACE A. SANNER.

A Junior Program

For use in schools having no separate room for the Junior Department.

THE two points which require emphasis through the program with juniors are the repetition of the memory work in order that it may become fixed in their minds, and the singing of the great hymns of the church that both words and music may become familiar.

The outline which will be given here will present some of the work of each of the four grades three times during the year. To give the juniors such a definite part in the service will help to make up the loss which is inevitable when the children cannot have a program each week planned specifically to meet their needs.

This outline is prepared for use on the last Sunday of the month.

OCTOBER

(Taken from the First-year Work.)

Recitation, Genesis 1: 1.

Bible Readings, Genesis 1: 2-5, and Psalm 19: 1-6.

Hymn,

All things bright and beautiful.

Yes, God is good; in earth and sky.

God who made the earth.

The heavens declare thy glory.

(Note. More than one hymn is suggested to allow of choice. It is not intended that more than one shall be used on any given Sunday.)

NOVEMBER

(Taken from the Third-year work.)

Recitation, Psalms 23 and 27: 1-5.

Hymn,

The King of Love my Shepherd is,
Saviour, like a shepherd lead us.

How We Observed Christmas in a Suburban Sunday School

(Continued from page 10)

what part I was to have in the Christmas entertainment, and you didn't give me a piece." Another girl who, because of not being faithful in coming to the rehearsals, had lost the opportunity of being one of the shepherds, came confidently to the superintendent the day before the entertainment and said, "My mother has found a piece I can say. Won't you let me?"

In the audience there were other children who did not belong to this particular church who were delightfully surprised with what seemed to them to be a wonderful rendering of the Christmas story. They spread the report a little wider that here was a Sunday school where boys and girls were allowed to do things themselves. One ten-year-old boy discussed energetically with his parents at home the merits of the play and insisted that he liked it better than the "Wayfarer." He could understand it, for it had talked to him in the language of childhood.

Motion Pictures in the Church

(Continued from page 36)

applied to the day school, up-to-date religious teachers are also demanding the same successful methods.

The stereopticon has been successfully used to teach and interest, but the motion picture is fast supplanting it. Two difficulties have been met by the average church which desired to make use of motion pictures. It can seldom afford the cost of a standard machine with booth and licensed operator required by our fire laws, and ministers have found it well-nigh impossible to procure suitable films for use without much censoring and time wasted.

To meet these objections, The Educational Motion Picture Bureau, of Boston, Mass., a corporation consisting of school and church men, has been organized. Primarily for producing "Animated Text Books" for the Public Schools, it is also interested in general entertainment and

religious instruction and will soon be in a position to meet the needs of churches.

It will soon have upon the market a small machine adequate for all demands of the Sunday school and the smaller church at a price far below that of any other machine and well within the means of any church. With this will go a non-inflammable film, obviating all danger of fire and accepted by all authorities. With the machine, the Bureau will provide a service of both entertainment, educational, and religious films censored to meet the most exacting demands.

The Methodist Centenary Conservation Committee issues from its headquarters in New York City a white list of films for churches and also supplies lanterns for use in large and small buildings.

It is intended to give the busy pastor of the smaller church adequate support in his social and religious service which will supplement his sermons and be within his financial ability, a thing which has not been attempted before.

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CHRIST AND THE DOCTORS

Hofmann

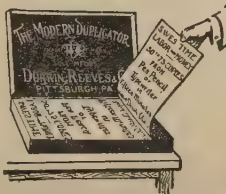
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The Child and the Church

(Continued from page 26)

the expression of the Christian motives that impel them to give and to serve for the good of all.

Increasingly, the church schools of today are giving to Christian activity, to social service and missionary education, a fundamental place. Their programs for this purpose are graded to the children's growing abilities to understand and appreciate the objects for which they are encouraged to work and to give. They aim primarily, not at the accomplishment of large objective results or the collection of set amounts of money, but at the education of the children themselves. The children are given the opportunity for initiative and responsibility and are permitted to choose for themselves the objects for which they will work. They are encouraged to give their own labor and their own money, earned or taken from their allowances, rather than to serve merely as the bearers of contributions made through them by their parents. They are trained in systematic giving, and helped to understand the principle of stewardship. Many schools and classes adopt a system of weekly envelopes for benevolence, like the grown-ups use for their church offering. The children's gifts, moreover, are used wholly for benevolent purposes, subject to the children's own choice, instead of being expended by their elders to meet the expenses of the school itself—for the school is regarded as the church's school, which it gives to its children as freely as they are afforded the privileges and equipment of the public schools. The objects of benevolence in which the church itself is interested are set before the children, and the work of the great church societies and boards is explained to them, so that they may, if they choose, feel the zest of their participation with their elders in common enterprises, and be trained for loyal service in those fields of philanthropic and missionary endeavor for which they will ultimately, as members of the church, be responsible.

Admission to Full Membership

It is to be expected that a child who has been so nurtured within the life of the church will desire, at some time in the adolescent years, publicly to confess Christ as his Lord and Master, and to take upon himself the vows of discipleship which constitute him a member, on his own responsibility, of the Christian Church. A good deal has been said and written, in late years, about the need of evangelism in the Sunday school. The need is real; but it is not for more intense sporadic revival efforts or for mass-enlisting "decision days." It is rather for such con-

stant educative effort on the part of the church as has been here described, enfolded its children from infancy in the atmosphere of the gospel and enlisting their interest and activity, at every stage of their growth, in those ways of living and serving which show forth the spirit of Jesus.

The church's requirements for the admission of its children to full and responsible membership should be simple. The presence of the desire indicates that certain changes have taken place within them—that they have grown in understanding and in will, and that they have been moved by the quickening Spirit of God. But they are neither fully conscious of the character of these changes, nor able to describe them. Their desire is forward-looking, rather than backward; their vision of things beyond themselves, more than introspective. It is a mistake, therefore, for the church to insist that its children be able to relate a spiritual "experience" or give proof of conversion, as a condition of admission to its adult fellowship. The simple confession of Jesus Christ and the desire to serve him in and through his church should be enough.

The church's entrance vows, moreover, should be simpler than its creed, in the sense that they do not demand full understanding of and assent to all its dogmas. They should be such as can in all sincerity be taken by young people in the early teens, or even at eleven or twelve years of age, should they then desire to do so.

This last statement must not be understood, however, as a decrying of creeds or of doctrinal teaching in the church school. Quite the contrary. The church's creed constitutes the platform or body of convictions that underlies the whole of its work in religious education. We stand in need of more clear and thorough, rather than less, teaching of the great fundamental doctrines of the Christian faith. This teaching should not be dogmatic and arbitrary, but reasonable; it should appeal to the understanding rather than merely to the memory. The minister is directly responsible for this aspect of the church's educational work, since he is presumably better trained in theology than the lay members of his congregation. He should personally undertake the training in Christian doctrine of the teachers of the church school; and he should maintain a pastor's class, wherein children and young people who are looking forward to taking the vows which admit them to full church membership may be taught to understand and appreciate the significance of the step they contemplate.

The Church as a Social Center

We have limited our discussion to the more directly, consciously religious aspects of the relation of the church to its children. But religion fulfills itself in the whole of life, and there is no wholesome human interest, no worthy phase of community life, which may not properly concern the church. In most of our communities we would do well to make the churches serve, far better than they now do, as centers for the social life of children and young people, as well as older folk. The time has come when the church has to compete with commercialized amusements, public dance-halls, and the like, for the souls of its young folk. In simpler days the church was the natural social center because there was almost nowhere else to go, no other group than church folks to associate with. Now we tend to go almost anywhere else than to the church for social life, recreation and play. The church that can in some measure counteract this tendency, that can provide so well for the social and play impulses of its young people as to win them from the lure of things less worthy, is rendering to its community a service that is of genuine and far-reaching value, and is making religion apply to human life at a point where it is sorely needed.

For Investigation and Discussion

1. What is the function of religion in human life? What is the function of the church? Could the Christian religion maintain itself, and render its service to humanity, without the church? Give reasons for your answers.

2. What is the meaning of Christian baptism? Discuss the propriety of administering baptism to infant children. Do you know of forms of dedication of infant children which are used by churches which do not practice infant baptism?

3. Are children to be regarded as members of the church, provided their parents so dedicate them? What is the advantage of regarding them as such? What distinctions should be drawn between the privileges of child members and adult members?

4. The meaning of Children's Day in the life of the church.

5. The value of the junior congregation plan. Of sermons to children. Of the Church Attendance League and similar plans.

6. Why do not the public schools of America teach religion? What are the probable effects of their policy in this respect?

7. Arguments for and against the parochial-school policy.

8. What is meant by the church school as recommended in this chapter? What is its relation to the Sunday school?

9. Tell something of the various plans and experiments with respect to week-day religious education.

10. Graded social service in the curriculum of the church school.

11. Methods of missionary education.

12. Plans for, and the value of, the pastor's class in preparation for admission to full church membership.

13. The relation of the church to the play and social life of the community.

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The Methodist Church and a Great University

(Continued from page 15)

at all impossible as I studied it, and seemed to give promise of large development. If one were to exercise toward its deficiencies the same amount of charity which he is continuously compelled to exercise toward our church colleges, he would call the plan a distinct success. It seemed to me that there is just one final problem: Can a school, located as Wesley College is, develop an individuality strong enough to make a contribution to the university situation and really count, or will it be something which is caught up in the general whirl of university activities and be shaped entirely by the universities without being able to make its own contribution? It seemed to me that with the expenditure of far less money in faculty and building than is required to build up a modern church college, it is possible to develop an institution of power and usefulness by the side of a great university, while at the same time making use of the superior advantages which the university offers in the way of general education. Wesley College at least has some very commendable courses in religious education, which are well attended. Would that we could say as much about all of our so-called religious institutions.

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Book Reviews



Pilgrim Meersteads, Plymouth

The Mayflower Pilgrims, Edmund Janes Carpenter. The Abingdon Press.

TWICE in my life I thought I knew all about the Pilgrims. In my far-away schooldays, when one could afford calico dresses for "everyday," as well as brass-toed shoes, it was an easy matter to commit to memory the scant paragraphs in my history lesson, to repeat them glibly, and pass on to the next subject. To be sure there was a ship—The Mayflower—and a rattlesnake skin filled with something else than the original Mr. Snake, and there was something about a rock. But the old flat-bottomed boat on the mill-race, the garter snake from which I fled in terror and the rock where the red columbine grew meant far more to me. And perhaps my teacher did say something about the "why" of it all, but of that I do not remember. Years later, a teacher myself, an early morning train landed me in Plymouth, the first memory of which will forever be connected with the beautiful blue chicory flower and the sea of mud where the tide went out. Here also I saw the Pilgrim landmarks, the relics, the monuments, the meersteads with the back steps leading down to the old Town Brook. I drank from the Brewster Spring, went through Pilgrim Hall, stood by Plymouth Rock, gazed out over the bay. A week in Plymouth, history exhaling! And I thought I surely knew all there was to know about the Pilgrims.

But a few days ago I picked up a book and began to browse a bit, then pricked up my ears for literary and informational things and began again, this time devouring, word for word. And then I found how woefully ignorant I really was, content with isolated facts. Here was a wonderful picture, word painted; with a wealth of detail sharply drawn against a well constructed background of history, a profusion of colorful incident, a blending of past and present, all combining to give an elusive yet tangible charm and conviction.

In Westminster Abbey, that shrine of England, carved on the gray memorial stones close to the cold floor, one may see the simple words, "Anne of Cleves," or, "O rare Ben Jonson." What a train of thought by them suggested! And America has her shrines. Close to the lapping water on the shore of Plymouth, that town to which thousands now turn their steps, lies a rough gray stone, carved

on its face no words, simply a date—1620. And what a train of thought is here suggested! Elder Brewster and his peripatetic printing-press, erstwhile concealed in a load of turnips! The tipling officer who arrested one Brewer by mistake; the sailing from Delfthaven, "where truly doleful was the sight of that sad and mournful parting"; the drawing up of that compact by which they did "covenant and combine" themselves "together into a civil body politic"! And all the things that happened in the new world, from the sad drowning of Dorothy May, the sweet young wife of Governor Bradford, to the escapades on Merry Mount or the service where "the communion bread was frozen pretty hard and rattled sadly into the plates"!

I wonder how many know what an important part in Pilgrim history was played by a jackscrew, or how Squanto taught them to plant corn. Unless the women of that day were of far sterner stuff concerning mice than are most women of today they would not have helped, as was their custom, had Squanto's measuring rule been put into actual use. Picture dignified Governor Bradford caught by the leg and swung high in the air in an Indian deer-trap! Or hear him in his early recognition of the special providence that set Boston apart, he, "wishing that they had been there seated," but adding resignedly, "it seems the Lord, who assigns to all men the bounds of their habitations, had appointed it for another use"! Also the beginning of the visitor's bewilderment in trying to find himself or anything or anybody else in Boston, for, says Winslow, writing of that vicinity, "Before we could come to anchor we went round all the points of the compass." Or turn to page ninety-one and find there an early edition of a college yell from which the Crimsons of Harvard doubtless took their cue. Interesting and enlightening also is the account of communal living, adopted by choice and necessity combined, conducted by no Lenine or Trotzky, minus both An-

anias and Sapphira, yet abandoned by choice and expediency. An early anti-Bolshevist argument.

If you can, go to Plymouth. It is celebration time. And when you come back, read this book of which I am speaking—*The Mayflower Pilgrims*. If you cannot go to Plymouth, then all the more, buy and read the book. Written as it is, by Edmund Janes Carpenter, a far-away kinsman of Alice Carpenter, the second wife of Governor Bradford, and with twenty-six illustrations, it is very real—the next best thing to a tercentenary journey in old England, quaint Holland and Pilgrim Land in America.

RUTH CHAMBERLIN.

The Missionary Outlook in the Light of the War. Association Press.

THERE is great need, in presenting the cause of missions to thoughtful men and women today, to emphasize its relation to the great human movements and interests of mankind. The missionary enterprise is fundamentally religious. Christian missions are the visible expression of the spirit of Jesus Christ at work in the world, and this aspect of missionary work must never be minimized. It is quite possible, however, in the attempt to stress the religious character of missions to make the appeal over sentimental and to ignore the practical aspects which are equally legitimate.

This volume of *The Committee on the War and the Religious Outlook* gives just such a presentation, well calculated to impress the thoughtful reader with the close association of the missionary enterprise and the best achievements of civilization.

The effect of missionary labors upon Nationalism, Internationalism, Democracy, and the general welfare of the nations is discussed in the first part. Part II contains a series of chapters on the effect of the war on religious life and missionary work in various lands. In this part are found some powerful arguments in the new challenge which present conditions give for aggressive missionary work. Part III discusses missionary principles and policies in the light of the war and contains valuable suggestions for missionary workers or those preparing for this service, as well as for officers of mission boards.

The book is a valuable contribution to the literature of missions and will undoubtedly find its place as a work of reference in colleges, theological seminaries, and missionary training schools. It ought to be widely read by pastors, who will find here new material for the presentation of missions in their pulpits of a kind to arouse interest and stimulate thought.

HERBERT W. GATES.

Current Motion Pictures



First National.

From "The Jack-Knife Man"

THE following films we have chosen from the bulletins issued by The National Motion Picture League as a guide for those workers who are using the motion pictures in their school or church. Each picture has the indorsement of the league that it is not only suitable for adults, but wholesome for children of all ages. The National Motion Picture League is an organization of voluntary workers who review all pictures as they are released and select those pictures which are entertaining and clever and safeguard the children from the vicious and immoral.

One or two of the moving picture corporations have departments of non-theatrical films. If films are listed in that department, orders should be sent to them, as those films have been especially edited for church and Sunday-school use. They can also be obtained at a much cheaper rental rate.

Very often it is necessary to make a cut in a film in order to save an otherwise splendid, wholesome picture from rejection. It is very necessary for the operator to make these cuts that the picture may be suitable for an audience of children and young people.

The address of the National Motion Picture League is 381 Fourth Avenue, New York City.

The Jack-Knife Man. 5 reels. Exchange, First National. Story by Ellis Parker Butler. In part one cut scenes of sick woman and sub-titles about her past. Cut also sub-title, "My notion of Hell," etc.

This is a most interesting story about an old man, a beggar and a little boy.

The Story of Plymouth Rock. 1 reel. Exchange, The New Era Films, Chicago, Non-Theatrical Department. Showing the Pilgrims' journey to America, their struggles in the new land, and the romance of John Alden and Friscilla as told in "The Courtship of Miles Standish."

What's Your Hurry? 5 reels. Exchange,

Famous Players-Lasky Corp. Wallace Reid. An automobile story.

One Week. 2 reels. Exchange, Metro. A comedy about a new married couple putting up a portable house.

The Unconventional Maida Greenwood. 2 reels. Exchange, Pathe. Comedy. Cut scenes of woman smoking.

A Fish Story. 1 reel. Exchange, Goldwyn. Comedy-cartoon.

A Tale of a Terrier. 1 reel. Exchange, Famous Players-Lasky Corp. A post nature comedy.

Starting Life. 1 reel. Exchange, Goldwyn. Kittens, puppies, ducklings, chicks, lambs, hens and mallard ducklings, turkey-chicks, robins, pigs, ponies, calves, deer, pheasants, rabbit family, Canadian geese, kangaroo baby, etc.

The Boy Scout. 1 reel. Producer, Kinetograph Co. of America, New York City. (Write producer for exchange.) Pictures of Boy Scouts in America and England, military drill, ever in the service of the country, first aid, fire drill, preparing mess, making fire holes, serving food, dishwashing, amusements, etc. Sir Robert S. S. Baden-Powell, K. C. B., Chief Scout of the British Boy Scouts.

Childhood. 1 reel. Producer, Kinetograph Co. of America, New York City. (Write producer for exchange.) Childhood, its lack of woes and troubles, feeding swans in park, in the city playgrounds, fishing, slum kiddies on outing, children of our fallen heroes, sports, child ambitions.

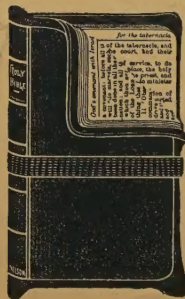
Bits of Northland. 1 reel. Exchange, Gaumont Co. Scenes showing ice and snow in various styles as it exists in a cold latitude, icebergs and close-ups of the fissures of snow and ice that exist on them.

Fire—What It Is. 2 reels. Pathoscope pictures, owned by MacAndrews and Forbes Company, New York. Pictures showing how to use "Firefoam" to smother fire.

Gymnastics. 1 reel. Exchange, Educational Films Corporation of America. Slow motion camera picture.

Making Friends with Sharks. 1 reel. Exchange, Gaumont Co. Pictures taken under water of sharks, etc.

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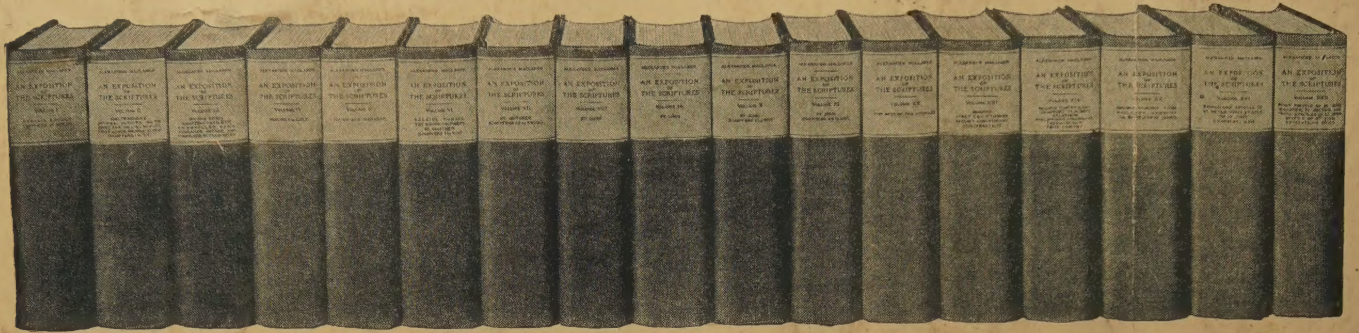
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